P. & R.

The Christian Century

PUBLISHED WEEKLY

The Japanese Treaty
An Editorial

Quakers Meet Russian Christians
By Gerald Bailey

Protestant Headquarters
V. Cincinnati

'Home Is the Sailor'
By Simeon Stylites

AUGUST 29, 1951

In This Issue

GERALD BAILEY

was a member of the seven-man group from the London Yearly Meeting of the Society of Friends that made the mission to Moscow which is described in this issue. The London meeting is notable among Friends for its fidelity in bearing the peace testimony for which the Quakers are justly famous. Before the last war it backed a peace mission by George Lansbury, the grand old man of the Labor party, to Germany. Mr. Bailey was for many years secretary of the National Peace Conference, an association of peace societies in Britain which has its counterpart in a similar organization in this country. He has visited the U.S. on numerous occasions. His article on the political aspects of the Quaker mission to Moscow was sent to the *Nation* of New York.

THE EDITORS

present in this issue the fifth in a series of studies on cities which might be selected as headquarters for the National Council of Churches. Beginning Aug. 1 and continuing through successive issues, they have discussed New York, Chicago, Cleveland and Columbus. The next article of the series will appear in our issue of Sept. 5 and will present the claims of Indianapolis. An editorial on page 980 gives the names of the members of the N.C.C. committee on headquarters location. The committee is scheduled to hold its first meeting in New York on Sept. 20, following a meeting of the General Board on the 19th.

L. HAROLD DEWOLF

is professor of systematic theology at Boston University school of religion.

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The Christian Century

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Coming Events

Aug. 25-31. Lutheran Student Association of America 1951 Ashram, Interlochen, Mich.
Aug. 25-Sept. 1. American Baptist Assembly Laymen's Conference, Green Lake, Wis.
Aug. 27-31. National Methodist Youth Convocation, West Lafayette, Ind.
Aug. 27-Sept. 2. National Fellowship of Brethren Churches, Winona Lake, Ind.
Aug. 27-Sept. 3. Illinois Lutheran Summer School, Lake Geneva, Wis.
Aug. 28-Sept. 5. Moravian Church Meeting, Dover, Ohio.
Aug. 28-Sept. 7. Ecumenical Methodist Conference, Oxford, England.
Aug. 29-Sept. 2. Universalist Church General Assembly, Portland, Me.
Sept. 1-6. United Christian Youth Movement General Council Annual Meeting, Camp Mack, Milford, Ind.
Sept. 1-8. United Student Christian Council General Assembly, Earlham College, Richmond, Ind.
Sept. 2. Labor Sunday.
Sept. 2-8. Eighth International Workshop in Audiovisual Education (N.C.C.), Green Lake, Wis.
Sept. 3-9. Methodist Student Movement Regional Leadership Training Conference, Lake Tahoe, Calif.
Sept. 4-6. Presbyterian, U.S.A., Synod of Nebraska Annual Meeting, Hastings.
Sept. 7-9. Fellowship of Reconciliation National Conference, Lakeside, Ohio.
Sept. 12. N.C.C. Bureau of Church Building and Architecture Annual Midyear Meeting, Indianapolis.
Sept. 12-13. Institute on Church Architecture (B.C.B.A., Indiana and Indianapolis Councils of Churches), Indianapolis.
Sept. 14-15. Conference on Christian Action, Howard University, Washington, D. C.: Reinhold Niebuhr, Marquis Childs, David Burgess, Kenneth Underwood, leaders.
Sept. 17. Opening session, 10th annual One-Year Rural Training Course, Cornell University, Ithaca, N. Y.; N.C.C. Rural Missions Cooperating Committee, sponsor.
Sept. 17-19. Pennsylvania Disciples of Christ annual convention, Uniontown.
Sept. 17-20. Semiannual meetings, Evangelical & Reformed General Council and Related Groups, Detroit-Leland Hotel, Detroit.
Sept. 17-28. National Lutheran Council semiannual committee meetings, Chicago.
Sept. 19. National Council of Churches General Board, New York.
Sept. 21-25. N.C.C. Joint Commission on Missionary Education, New York.
Sept. 25. Lutheran Foreign Missions Conference of America annual meeting, Chicago.
Sept. 26-27. National Lutheran Editors' and Publishing House Managers' Association annual meeting, Philadelphia.
Sept. 30-Oct. 7. Religious Education Week; theme: "Teach Religion—Make Men Free."
Oct. 2-4. Pastors' Conference, Crozer Theological Seminary, Chester, Pa.
Oct. 4. General Commission on Chaplains, Washington, D. C.
Oct. 6-7. Lutheran Men in America annual meeting.
Oct. 6-8. N.C.C. General Department of United Church Men Board of Managers, Cincinnati.
Oct. 7. Worldwide Communion Sunday.
Oct. 16-18. Congregational Christian Churches Midwest Regional Meeting, First Congregational Church, Evanston, Ill.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The Christian Century

UNDENOMINATIONAL

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EDITORIAL

FOR MANY YEARS the first Sunday in September has been designated Labor Sunday by the churches. The results have been so poor that the practice should be abolished or the date changed. Church life in most congregations reaches its lowest point for the year on the first Sunday in September. Summer is ending. The general impulse is to take a last fling at freedom from ordinary pursuits on that week end. If possible, August vacations are stretched over these days, since Monday is also a holiday. In rural as well as urban churches attendance is likely to be small and to consist largely of visitors. As likely as not, the regular minister is away and his place is taken by a substitute. Sometimes, but not often, the Labor Sunday message of the National Council of Churches is read. Even less frequently the sermon is devoted to some aspect of the relation between the church and organized labor, or to work as a Christian vocation, or to the dignity of labor as cooperation with God the Creator. But the mood of the day militates against taking such a theme seriously. It's a safe guess that the real gains from forty years of Labor Sundays are so small that both the church and labor could dispense with the observance without noticeable loss. The story might be quite different if another Sunday were chosen and a serious attempt made to make the observance an organic part of the church's program. That is what should be done, for the idea behind Labor Sunday is too important to lose. But if that cannot be done, the day should be abolished, as in practice it has been in many places. The Labor Sunday idea is too significant to be dismissed with the kind of treatment it has been getting.

Should Labor Sunday Be Abolished?

Something Else to Watch At San Francisco

WHILE attention is being centered on the peace treaty with Japan to be signed at San Francisco (see editorial on page 982) other things are scheduled to happen there of possibly greater importance. Apparently, the whole first week of September is to be devoted to treaty-making. While there may be some question about the realism of the peace treaty with Japan so long as India, China and the Soviet Union are not participants, there can be no question about the reality of the responsibilities which the United States will assume in the other triangular and bilateral treaties contemplated. One of these will guarantee the security of "for whites only" Australia and New Zealand from attack. Another will give a similar guarantee to the Philippines. A series of treaties, or agreements, with Japan will provide for the retention of American forces in that country, for American bases and possibly for another security guarantee. It is possible that there may be still other treaties worked out when the nations get together, but the ones mentioned will commit the U.S. on such a scale that the Senate may well hesitate before confirming all of them. It is also possible that the negotiation of such a network of American alliances covering the Pacific basin, when added to the policy this country has followed in writing the Japanese treaty, may hasten a showdown with the Russians. In any case, it is to be hoped that the full text of all these agreements will be published immediately, and that there will be no such secret clauses or understandings as have made this country bitterly regret Teheran and Yalta. Of course, assurances were given after both those conferences that there were no secret deals. But the American people learned better later, to their sorrow. There needs to be public vigilance on *all* the agreements made at San Francisco, and vigilance in Congress to insure that administration assurances of no secret deals accord with the facts.

Tension Between India and Pakistan Grows

EVIDENTLY the dispute over the future of Kashmir is approaching some sort of crisis which may take a lamentable form. The governments of India and Pakistan have reached the stage of publishing official papers in which they accuse each other of most of the crimes in the catalogue of aggression. And the U.N. mediator, former Senator Frank Graham, while he goes on shuttling back and forth between Karachi and New Delhi seeking some sort of compromise, is clearly near the end of his patience and hope. Like his predecessors, he seems fated to report to the U.N. another failure of a mission. It is disturbing that, at this juncture, Prime Minister Nehru should have elected to attack the United States and Britain, which sponsored the U.N. resolution for arbitration of the Kashmir issue. In a speech to the Indian parliament Nehru asserted that what these two countries had done to try to work out a peaceful solution "was extremely unfriendly, illogical and betrayed a great deal of ignorance of the basic issues." Mr. Nehru's complaint may possibly be justified. At this distance we would not want to say categorically that it isn't. But this should be said to him: When the break came between India and Pakistan, and

when the Kashmir incident first arose, the interest and sympathy of the American public were overwhelmingly on India's side. If this is no longer so, and if the change rests on ignorance of the issues in this country, then Mr. Nehru and his government must shoulder most of the responsibility, for there never has been anything in the way of putting their case before the American people. But if men of such high intelligence and good will as the U.N. has sent to Kashmir find it impossible to understand Nehru's case to the extent of saying it is completely right and the Pakistan case completely wrong, then isn't it just possible that it is the case which is at fault and not our obtuseness?

N.C.C. Headquarters Group to Meet

SINCE the National Council of Churches advisory committee on headquarters location is to meet in New York on September 20, many churchmen may desire to know who form this important body. The names, addresses and denominational affiliation of the members of the committee follow: Chairman, Harold E. Stassen, Philadelphia, American Baptist; Gertrude L. Apel, Seattle, Methodist, representing state and local councils of churches; P. O. Bersell, Minneapolis, Augustana Lutheran; Henry A. Boyd, Nashville, National Baptist; Mrs. Anna C. Brinton, Pendle Hill, Wallingford, Pa., Society of Friends; Gaines M. Cook, Indianapolis, Disciples of Christ; Edwin T. Dahlberg, St. Louis, American Baptist; Bishop Fred L. Dennis, Dayton, Evangelical United Brethren; C. N. Ellis, Juniata College, Huntington, Pa., Church of the Brethren; Franklin Clark Fry, New York, United Lutheran; Robert W. Gibson, Pittsburgh, United Presbyterian; Bishop Henry W. Hobson, Cincinnati, Protestant Episcopal; Mrs. Abbie Clement Jackson, Louisville, African Methodist Episcopal Zion; Alfred Jensen, Des Moines, Danish Lutheran; Ben R. Lacy, Jr., Richmond, Presbyterian, U.S.; Vere V. Loper, Berkeley, Congregational Christian; J. Earl Moreland, Ashland, Va., Methodist; B. J. Mulder, New York, Reformed Church in America; Daniel Pattison, New York, Presbyterian, U.S.A.; Bishop Marshall R. Reed, Detroit, Methodist; B. Julian Smith, Chicago, Colored Methodist; F. P. Stocker, Bethlehem, Pa., Moravian; Bishop John Trutza, Cleveland, Rumanian Orthodox; James E. Wagner, Lancaster, Pa., Evangelical and Reformed; Mrs. James D. Wyker, Columbia, Mo., a Disciple representing the United Council of Church Women.

Rome Prepares For Union

A CONGRESS of Catholic theologians is to be held at the Vatican from October 27 to November 1, according to an announcement in *Osservatore Romano*. The date marks the first anniversary of the promulgation by Pope Pius XII of the dogma of the assumption, which in turn was the first occasion on which a pope had claimed to speak infallibly since the dogma of papal infallibility was made official in 1870. The coming congress will attempt to review what Catholic, Orthodox and Protestant theologians have said about the pronouncement of Pius XII. Father Carlo Balac, according to the *New York Times* "Magnificent Rector of the Atheneum Antonianum" and a member of the Supreme Sacred Congregation of the Holy Office, which deals with questions of faith and morals, is apparently disturbed at the worldwide criticism of this act as an arbitrary, historically unwarranted, contentious and sectarian exercise of authority. In his announcement of the calling of the congress, he attempts to defend the pope by saying that he did not initiate the dogma, which had existed as a "truth" even before the separation from the Eastern churches, and that he acted on request of the faithful outside Rome "after having officially consulted bishops, clergy and the faithful." This sounds very much as though the Vatican is worried over the effect its latest foray into superstition is having. Of course it cannot admit error, for that would bring its edifice of asserted infallibility down around its ears. So it retreats to a citadel which theologians usually find impregnable. The Roman church, Father Balac says, proclaimed the dogma of the assumption at the prompting of the Holy Ghost! Protestant and Orthodox theologians "admit the assistance of the Holy Ghost." How then can they doubt that the papal church was right in its proclamation of this dogma? On the basis of their own belief in the assistance of the Holy Ghost, are they not compelled to admit that the Roman Catholic Church "cannot fall into error"? By this logic Father Balac reveals the true purpose of the congress—to use the dogma as the basis of a new effort to bring "the return of dissident brothers to the only fold of Christ our lovable pastor." What if they are already nearer that fold than Rome is?

West Point Showed a Common Failure

A DOZEN editorial lessons might be drawn from the West Point scandal—and by this time most of them have been. But one by Arthur Daley, sports columnist of the *New York Times,* is perhaps most important. It is that the state of affairs at West Point does not differ essentially from that in any school which goes in for "big time" football, for sport on that scale cannot be carried on without undermining the educational pretensions of a school and making a mockery of its claims to be amateur in its athletic program. "Intercollegiate sport is rotten to the core," wrote Mr. Daley, "and the Army episode proves it. The recruiting of athletes had become so completely out of hand—sanity code, pious platitudes and hypocritical mouthings to the contrary—that the entire system was careening downhill and out of control, heading for a crash. It has come. . . . Educators have lost sight of their primary goal, which is education. . . . Athletes enter a school under most unfavorable circumstances. Men who should be their moral leaders wink at the rules. The boys begin their college careers in an atmosphere of deceit, hardened to 'get away' with things, since they are privileged characters. The sports world is just a microcosm which reflects the utter lack of moral standards and ethical principles in the world at large. . . . The West Point scandal . . . is just a symptom of a disease that has been festering below the surface for decades. Intercollegiate sport is sick, and it is sick because it has been lying in the twilight zone between

amateurism and professionalism." West Point found it a little harder to take care of its semipros than other schools. It had no "school of physical education" with snap courses in "theory and practice of badminton" or "principles of playground administration" to supply easy credits for its young huskies. But the real scandal, as Mr. Daley says, is not confined to one school. It touches all schools which subordinate their scholastic honor to the demand for winning teams and big profits at the box office.

Communist Youth Rally Should Warn World

DAVID LOW, to our way of thinking the greatest living cartoonist, put his finger on the main point in a cartoon on the Communist youth rally in East Berlin. For two weeks, from August 5 to 19, two million young Germans, with a scattering of youngsters from the Communist countries of Europe and Asia, and even a few Americans, marched, sang and cheered Communist slogans, Communist heroes, Communist policies in the greatest mass demonstration Europe has ever seen. It was the Hitler technique for inspiring youth with frenzied devotion all over again, but on a scale that outdid Hitler. American newspapers talked about what poor quarters these youthful Communist enthusiasts were given when they reached Berlin, how bad their food was, how enviously those who wandered into West Berlin looked into the shop windows, how many sought permanent refuge in West Germany. (About 2,000—one out of a thousand—did.) But the great cartoonist drew a complacent Westerner beside a rickety phonograph labeled "Our poor little counter-propaganda." He saw an officer in the military occupation in Germany. He saw a disheveled Peace. The army man was absorbed in his maps; he never looked up. But the propagandist and Peace were looking at the marching millions on the other side of the barbed wire. "It's childish," the propagandist sniffed. "Meanwhile," replied Peace, "it's getting the children." If, after only five or six years, the Communists can rally two million—a throng equal to the population of Philadelphia—to such a "festival of youth," what will the state of Europe be ten years hence when the whole of this generation in the Communist orbit has been subjected to the complete course of Communist indoctrination and revivalism? To our eyes, this summer's mammoth youth rally in East Berlin has been far more ominous than any Red military threat we are voting billions to meet. Efforts to deal with what this rally represented by military means are doomed to failure.

Death Enters the Barred Portals

AMERICA helped to make William Randolph Hearst, and William Randolph Hearst helped to make today's America. In neither case was the outcome good. America made Hearst—a man lusting for power, who had no idea what to do with it after he got it. And Hearst played a large part in making America a land of mass hysterias and phobias, avid for sensation but too distracted by noise and glitter to distinguish between the true and the false. To some William Randolph Hearst, with his millions, his fabulous estates, his newspapers and magazines, his sycophants and all the other evidences of his power, may have seemed the embodiment of American success. On the contrary, he was as pitiful a failure as could be found in the nation. There was a time, when he was a youthful publisher, before he was counted out after he had probably won the race for mayor of New York, when it looked as though he might be a force for reform and progress in the nation's life. But he sank easily and quickly into cynicism, because there was no depth to his mind, no solidity to his character, and what he really was absorbed in was himself and his drive for power. It was one measure of his failure that his papers bred a race of journalistic mercenaries, who took his money as a sufficient recompense for the denials of decency and truth he constantly exacted of them. He never lacked for a claque—there were bishops and other clergy in it—who were content to be paid off for their applause in the cheap coinage of favorable notice in his papers. That, too, was failure. In his later years no one could carry on a true discussion with him, for any difference of opinion brought banishment. That meant he had no real friends. So he lived at the last, immured in a castle where he cowered at thought of a word which he had ordered should never be spoken there. But the word has now been spoken: "death." And all he once represented of possibility and promise will be forgotten, while his empire slowly falls to pieces and he is remembered for a brief span as one who did what he could to debauch a craft and the minds of his countrymen.

Republic of Korea Demands $100 Million At Once

THE SOUTH KOREAN ambassador at Washington has asked for $100 million for the Syngman Rhee government as payment on account for goods and services supplied American forces in Korea. The money is sought at once. Americans expect to make heavy contributions to the rebuilding of Korea, and there will certainly be legitimate charges for goods furnished the U.N. forces. But it is not probable that $100 million will be handed over, even in these free and easy days, until there has been more itemizing of the bill rendered and there is more assurance as to who is to get the money and what will become of it. . . . At a conference on Christian higher education held at Manchester College, President Charles J. Turck of Macalester advised church-related colleges to meet the public reaction to West Point revelations by saying, "We are against cheating, and we are against gambling." Even in securing football players? . . . The World Evangelical Fellowship formed by conservative church groups at the International Convention of Evangelicals held in Woudschoten, Holland, elected Lt. General Sir Arthur Smith of London president. . . . As a footnote to the charges about ill-treatment of recruits in Republic of Korea military camps (see The Christian Century for July 4), it was announced on August 6 that General Kim Yoon Keun, commander of the R.O.K. national guard, and four other high officers had been executed by a firing squad. . . . Cardinal Stritch has ordered Catholic churches in the Chicago archdiocese to stop all bingo games and other forms of gambling to raise church funds. Parishes have

also been told that there must be no more sale of liquor, beer or wine at church affairs. This is in line with the policy the cardinal instituted when archbishop of Milwaukee. . . . Yale is to have the noted Jesuit, Father John Courtney Murray, as visiting professor of medieval philosophy during the coming academic year. Plans are under way to establish a permanent chair of scholastic philosophy. . . . When this year's summer school of alcoholic studies closed at Yale, educators from eleven states organized the Association for the Advancement of Instruction about Narcotics and Alcohol. Its purpose is to provide materials for classroom use. Vashti Ishee, state department of education, Jackson, Mississippi, is the first president. . . . Roman Catholics of Arizona, like their fellows in New Mexico, have been deprived of the privilege of eating meat on Friday. Pope Urban II (1088-99) conferred that dispensation on the inhabitants of Spain and all Spanish territorities as a reward for resistance to the Moorish invasion of Europe. The facts of history seem now to have caught up with the carniverous habits of the southwest. . . . General MacArthur once wished that 10 million Scriptures could be distributed in Japan. The Japan Bible Society announces that goal will be reached approximately at the time the peace treaty with Japan is signed. . . . An indication of the profits from "charity" gambling comes from Connecticut. After the governor's veto of a bill to legalize such gambling, and announcement that hereafter the law would be enforced, the Town Volunteer Firemen's Association of Danbury held its annual carnival. Without gambling, profits turned out to be about $300. In previous years with gambling, say the firemen, profits were from ten to twenty times greater. They threaten retaliation against Gov. John D. Lodge at the next election.

The Japanese Treaty

SOVIET RUSSIA's acceptance of the invitation to take part in next week's San Francisco conference to sign a peace treaty with Japan puts a new face on the prospects for that parley. The Soviet Union had to be invited, for it was a six-day participant in the Pacific war. But the general public had concluded, without much reason except a knowledge that Russia's absence would make things go more smoothly, that the Communist objections to the way the treaty has been negotiated and to most of its draft provisions meant that the Russians would not be present. Now Mr. Gromyko has announced that they are coming. The result may be calamitous, for at San Francisco the Soviet delegates will be able to play on all the objections which other nations there will have to the treaty as the United States will present it.

I

There will be plenty of such objections. The fears of Australia and New Zealand regarding a rearmed Japan have been quieted by a promised tripartite pact with this country in which the U.S. will guarantee their security. (This is still to be ratified by the Senate.) Great Britain has accepted the prospect for a revival of Japanese shipbuilding and manufactures held out by the economic clauses in the treaty, although she is none too happy about it, as the British press shows. France professes herself satisfied by Washington's agreement to allow the three puppet divisions of Indo-China—Vietnam, Cambodia and Laos—to sign the treaty as independent states, for she reads into that an American endorsement of her colonial policy in Asia.

But the French approval simply adds to India's objection to the treaty, since one of the things India insists on is that she will have no part in any condoning of colonialism. Other Asian nations—the Philippines, Burma, Indonesia, Thailand—will come to San Francisco deeply dissatisfied with the provisions in the draft treaty concerning reparations. The formula which has been proposed to placate these objectors reads: "It is recognized that Japan should pay reparations. . . . Nevertheless, it is also recognized that the resources of Japan are not presently sufficient if it is to maintain a viable economy. . . ." There's a trouble-maker if we ever saw one. By placing the emphasis on Japan's *present* inability to pay while establishing her duty to pay, this provision of the treaty amounts to an invitation to all the nations seeking reparations to demand them in their bilateral dealings with Japan the moment Japan has a "viable economy." Moreover the provision in the treaty as it now stands covering the Ryukyu and Bonin islands means that the United States may get the only loot—naval and air bases—out of the treaty. There is plenty here for Mr. Gromyko to work on.

And the tactics which the state department has adopted to keep the Soviet Union from wrecking the San Francisco conference may turn out to be a help to Mr. Gromyko in any wrecking efforts he may contemplate. For the state department has tried to block the Russians by announcing that no new proposals for the text of the treaty will be considered at the coming conference. That text, it says, has already been hammered out in consultation with the other nations principally interested. Accordingly, there is nothing can be done at San Francisco but for the delegates to step up and sign on the dotted line. The whole proceedings should not take more than four days at the outside. This may be the way it works out. But no one should be surprised if the astute Russian chief delegate stirs up trouble among some of the nations by playing on the "rubber stamp" and "U.S. puppet" themes.

Over and above everything, the San Francisco conference is likely to be plagued by the evasions in the draft treaty. One of these is the huge evasion regarding China. If this is a peace treaty with Japan, and if the war grew out of Japan's attack on China, does it make peace with China? It doesn't. The evasion was inescapable, for without it no treaty worth a hoot could have been written. But there it is, and it constitutes an acknowledgment that we —the United States—are in deep water in east Asia and don't yet know how to get out. Tied to this is the evasion on Formosa, which contains almost equal potentialities for future trouble. And then there is the evasion on Japanese rearmament, which every participant at San Francisco will know has been resorted to in order to leave the door wide open to a future rebuilding of Japan into a formidable Asian military power. In fact, the treaty comes close to carrying an open direction to Japan to rearm, although this is supposed to be a matter reserved for decision in a

later bilateral treaty between the United States and Japan.

Russia can be counted on to see every one of these opportunities to make trouble at the coming conference, and to make the most of them. The result could be an almost unparalleled diplomatic defeat for the United States. At this writing, there are grave misgivings as to how many Asian nations will participate. Only Ceylon and the Philippines have so far promised to do so. India and Indonesia are talking as though they won't. We expect that, now that Russia has decided to be there, almost all the fifty nations invited will show up. But all the major participants will be tempted to fish in the very muddy waters. So will the Japanese. That could lead to a breakup, or to the signing of a treaty which would really be nothing more than a bilateral agreement with the United States, scorned by all Asia. Or to both.

II

Yet the treaty which will be laid before the delegates at San Francisco represents one of the most gallant efforts to give a new and more hopeful direction to international affairs since the other conference in that city seven years ago when the United Nations was formed. This treaty is largely the work of one man. He has carried out an exhausting assignment which no one else in Washington showed any eagerness to tackle. He has worked almost singlehanded, though on the Japanese end of things he had at the start intelligent and strong support from General MacArthur. He has discharged his task in a manner which reflects the deep influence of Christian ideas. That man is, of course, John Foster Dulles.

We know that there are some who sniff whenever John Foster Dulles is mentioned, especially if anything is said about his Christian faith and his position as a conspicuous Christian layman. We can see now the letters which this editorial will evoke (or provoke), reminding us that Mr. Dulles is a Wall Street corporation lawyer; in fact, senior partner in the largest Wall Street law firm. We will be told that he has been mixed up with cartels and public utilities, and that the Christianity he typifies is a front for capitalistic rapacity at its worst.

The Christian Century does not regard Mr. Dulles as beyond criticism. Our readers know that we have differed with him at many points and on many occasions, and that we have said so as clearly as we could. But that does not affect our realization that, in negotiating the proposed treaty with Japan, Mr. Dulles has done something which has great significance for Christians everywhere. He deserves recognition for it. For Mr. Dulles stands out in this situation as a man actually in a place of power who shows that he is trying to use that power for just and healing, and in that sense Christian, purposes.

Mr. Dulles has his limitations of perception. We all have. His approach to issues is frequently conditioned by the environment in which he has lived and worked. So is everyone's. He has to work within the limits of the situation in which he finds himself. In this instance, for example, whatever his personal preferences regarding Japanese rearmament, he has known from the start that the door to such rearmament and the retention of American forces in Japan must be left open, or the Pentagon would veto the treaty. But we all have to work within the limits of situations in which we find ourselves—situations not of our own making. Mr. Dulles has had to make compromises, some of them undoubtedly disagreeable, to bring others along in his negotiations. That is part of the price of political action, anytime, anywhere. "Politics is the art of the possible." Nevertheless, Mr. Dulles will lay before the San Francisco conference a very different peace treaty from any written since Versailles, 32 tragic years ago.

For the treaty which has been drafted for presentation at San Francisco is, as we said in our July 25 issue, a treaty of forgiveness and attempted helpfulness. It forgives Japan for the misery her imperialistic course in Asia inflicted and it holds out a helping hand for the recovery of Japan's place in the family of nations and of her productive capacity as a major industrial country. There are to be no immediate reparations. Except that she will be stripped of all her conquests, Japan will be restored to the same position she held before Pearl Harbor. There is no revenge in this treaty, and not much retribution. That is why it is being so widely referred to as a "Christian" treaty. Some say that with a sneer. But even the sneer is a tribute to the underlying difference between the treaty Mr. Dulles has written and the other "peace" treaties which, since 1918, have sown such ghastly harvests of dragon's teeth.

Of course, Mr. Dulles has solid political and economic reasons for this kind of peace treaty. (As a Christian, he undoubtedly believes that Christian principles furnish the soundest foundation for all action.) Basically, however, he has written this kind of treaty because he is convinced that the other kind—a treaty of punishment and revenge—would simply deepen the Asian chaos and eventually break down of its own inner moral betrayals. In a revealing quotation in *Time* he says:

> Some days it looks as though I'm just living over again the spring of 1919. The same hatreds and jealousies are all operating. I don't know whether this peace will work or not. I do know the other type is certain to fail. If you have a 100 per cent chance of failure, I think it is wise to take a 50 per cent chance of success.

And *Time* adds: "Against the 50 per cent chance of failure, Lawyer Dulles stacked the lessons taught him by history and the lessons he had learned in church."

III

We don't know what is going to happen at San Francisco. Since Mr. Gromyko announced that he would be among those present the conference has appeared to have better than a 50-50 chance of ending in a breakup. It will almost certainly provide the press with columns of international quarreling, and the patience of the public is likely to wear very thin. But Christians in the United States and other countries should know what sort of treaty it is that Mr. Dulles is bringing to the conference. They should comprehend the historical significance of the break which it represents with the policy victor nations have followed ever since the punitive treaty of Versailles.

Christians as responsible citizens and Christian church bodies should watch San Francisco closely. For after the treaty which will be debated there is signed—assuming that it is signed—it must then be ratified. In the present leaderless condition of the U.S. Senate, the two-thirds majority required for ratification may be hard to find unless

tremendous public pressure pushes the senators. So Christians need to watch and weigh and finally make up their minds as to the worth of what happens at San Francisco. During the next six months, or the next year, there will probably be no comparable test of the capacity of the churches to bring Christian insight to bear on world affairs.

'Home Is the Sailor'

EDITOR THE CHRISTIAN CENTURY:

SIR: "The melancholy days are come, the saddest of the year," and they are making me turn a livid green. That is not just to match the luxuriant color of August foliage. I am green with envy, sinful, vicious envy. For as September arrives and I trudge back to work, I read the shipping news and note the return of the lucky boys and girls who traveled during the summer to Europe, to the North Pole or to Bali Bali, and I realize despondently that they will all have what poor old Simeon does not have—a new speech. How they will glow when the chairman of the meeting intones, "We have with us tonight . . . "! Then they will give out with their new speech on "Tension Spots in the Modern World" (the giant economy size), or "What General Eisenhower Said to Me" (the "I was there" model), or, on the basis of having attended morning prayer at St. Paul's, the one on "The Future of Religion in Europe" (for the church circuit).

I muffed my big chance last year for a lecture—or a book—on "Personal Reminiscences of Bernard Shaw." Some years ago I had a fascinating conversation with him. He was going into a little shop, I was coming out. We brushed in passing. He said, "Sorry." I replied, vivaciously, "That's all right." That may seem slight to you for an hour's lecture, but there is a lot more solid meat in it than in many a book of reminiscences I have seen.

Well, I envy them. It's a big thrill to have a new speech. And all you have to do is to return from somewhere. Christopher Morley gave the trick away when he wrote: "I stopped at Neerwinden for a sandwich. The book will be out next month." So the Reverend John Wesley Jones and Professor Darius McGillicuddy will be "in great demand" everywhere for a lecture on "Should Germany Rearm?" (They both looked across the street at the Russian zone in Berlin.) While, alas, the only place where Simeon will be in great demand is the tax office.

Even the Great are getting into the act. Governor Thomas E. Dewey will soon return and have ready for vast crowds a blistering deliverance on "What is Wrong with U. S. Foreign Policy," based on a 45-minute visit to Korea. (Or did he stay a day? I forget.)

Of course, any tyro in Freudianism can see that I am full of sour grapes. Haven't I admitted it? Next year I am going to take a trip to some glamorous, romantic spot and come back with a brand-new speech. Just now I am drawn to two very romantic-sounding places which have never yet been "treated" in a book—Bad Axe, Michigan, and Medicine Hat, Canada. Perhaps the title will be "The Mad Hatters of Medicine Hat," or "Chips from Bad Axe." What? Well, it is no sillier than a lot of titles of lectures and travel books. There will be a great chance for sociological research on the anthropological cleavages between the tribes of patrons of the A. & P. and patrons of Woolworth. It will be hot stuff. And, as you can readily see, I will be in great demand, at least with the parent-teachers' association of Deep River.

Write for advance bookings at reduced rates to

Yours, SIMEON STYLITES.

P.S. Just where is Medicine Hat?

VERSE

Faith

SOME bear their faith in their hands—like gold,
a precious thing to own;
some build a wall of faith, and crouch
behind the sheltering stone.
But mine shall be a golden flame
that warms me with its light,
and all who look will smile to see
my candle in the night.

AUDREY CARPENTER.

The Visit of the Wind

DOWN the hill and o'er the brook, setting everything
in motion,
Constant, swirling, graceful motion, comes the wind in all
its splendor.
Flowers still in early morning come to life and dance and
play,
Guileless, sinless, pretty flowers, born to sing and dance
and play.
Trees majestic seem to waltz, bowing low to their Creator,
Swinging, swaying—God and Nature lend their beauty
to these trees.
Sunbeams twinkle in the water. Wind itself is seen in
ripples.
Everything in constant rhythm, trees and pond and pretty
flowers
Music lively do they sing, in one voice that He can hear—
Praise and glory, thanks unbounded, for his love and for
his care.
All these things in man reflected, in his art and in his music,
Although man-made, yet immortal, all this spirit therein
lies.

PHILIP BUTTOLPH.

Morning and Evening

ACROSS the lake we hear the bell tower chime.
It does not toll away the passing time.
The coming of eternity it tells.
Listen, and count the bells!

EDITH LOVEJOY PIERCE.

Where Should the National Council Headquarters Be Located?
Fifth in a Series

Cincinnati: Gateway City

By the Editors of The Christian Century

ON AUGUST 9 the office of the National Council of Churches announced that the advisory committee on location of the National Council headquarters would meet in New York on September 20. This will be the first meeting of the "geographically and denominationally representative" committee whose appointment was authorized by the Cleveland Assembly of the National Council last December. Earl F. Adams, administrative secretary of the council, at the same time announced that eleven cities, nine of them in the middle west, had expressed an interest in housing the interdenominational agency. These are: Chicago and Springfield in Illinois; Cleveland, Columbus and Cincinnati in Ohio; South Bend, Fort Wayne, Indianapolis and Evansville in Indiana; Wyckoff in New Jersey; and New York city.

Previously in this series we have discussed the claims of New York, Chicago, Cleveland and Columbus as sites for the headquarters. An invitation has also been given the National Council by the Council of Churches of Greater Cincinnati and has been seconded by letters from the Cincinnati chamber of commerce, the convention and visitors' bureau, the retail merchants' association and the real estate board. It presents a strong case for the hospitable city located on the green hills north of the Ohio river where Ohio, Indiana and Kentucky meet.

Hub of the Nation

Cincinnati is often called the "gateway to the south." With equal justification it can be termed the gateway to the north, or to the west, or to the east. Perhaps more than any other in the United States, this city in Ohio offers a common denominator for the qualities which differentiate the various sections of the nation. The business acumen of Yankees, who once floated down the Ohio from the northeast, contributed the economic flair which today makes this community of 898,000 people a leading trade center. Southerners who brought their products north through Kentucky stamped upon the soul of the city their traditions of gentility. Here too came and still come the farmers and the craftsmen of the middle west, whose ancestors in many cases were among the large number of Germans who settled in or passed through Cincinnati in the forties and fifties of the last century.

Cincinnati's position on the inland waterway system and on the traditional "break line" of north and south railroad transportation (which means that Cincinnati shippers are in both northern and southern rate zones) will be of no less importance in the future than it has been in the past. The south is still a major source of raw materials needed in northern manufacturing centers. The south, too, is rapidly becoming industrialized. Finished products from southern factories flow in increasing quantity through Cincinnati to northern and western markets. The city is important not only because of this north-south flow of raw materials and goods but also for east-west trade. It is a focal point for traffic between the great commercial, manufacturing and agricultural regions of the west and midwest and the eastern seaboard. It is on its way to becoming a great hub for motorized surface transportation as well as air travel.

Important Considerations

All this may sound suspiciously like a press release of the Cincinnati chamber of commerce. As a matter of fact, that agency does say some of these things in its attempt to induce business concerns to make Cincinnati their headquarters. But its efforts would be useless if the facts did not support these claims. Businessmen think for themselves. The executives of large firms can call on their own highly competent research staffs for information. Many such companies have moved to Cincinnati because they have found by independent surveys that the city is both demographically and psychologically close to the center of American life. The advisory committee on the location of National Council headquarters should take a page from their book when it finally gets down to trying to figure out what the delegates to the 1950 General Assembly had in mind when they asked the General Board carefully to study the advantages of setting up headquarters reasonably near the population center of the country.

Committee members might begin now to reflect on the fact that the agencies of Protestant cooperation have been weakest in the area of the country where Protestantism is strongest. Southern Protestantism is important out of proportion to its numerical membership, imposing as that figure is. From the south over the past few decades, hundreds of thousands of Protestants have been fed into the churches of the north and west. And from below the Mason and Dixon line have come many of the preachers, professors and other church leaders who have helped to hold the sagging lines of Protestantism in other areas of the country. The overflow from the south which has made up for the decreased birth rate in other areas has been and continues to be a Protestant overflow. The future course of southern Protestantism is, therefore, of vital importance not only to southerners but to the whole of American Protestantism. To relate it more closely to the main stream of American church life is a necessary part of the strategy of the National Council.

Needs of the South

To a lesser but nevertheless important degree, agencies for Protestant cooperation have failed in their impact on the southwestern and west coast areas of the country. In these areas the sects have had spectacular success. More than in other sections of the nation, distances and sparse population have made cooperation mandatory for success

there. For whatever reason, organized Protestantism has not been able to get together to do the job in the way it must be done if these rapidly growing regions are to preserve their Protestant heritage. There as in the south, both the leadership and the people are suspicious of programs sent out from eastern headquarters. How, they ask, can men who seldom have time to travel so far from their offices know what we need? Certainly, they say, we had no part in drawing up the program. We weren't there. Oh yes, some of our representatives were in on the final adoption. But everything was cut and dried before it got to them.

In view of the indisputable facts that the south is predominantly the Protestant region of the country and that the west is the fastest-growing section of the land, committee members will want to give fullest consideration to locating the headquarters in a city readily accessible to the people of these regions, one where they will feel at home. Cincinnatians believe that theirs is the most northern of southern cities, the most southern of northern cities, the most eastern of western cities and the most western of eastern cities. If the committee find that southerners and westerners agree with Cincinnatians, only a host of adverse factors should keep them from settling the council on the banks of the Ohio.

Adverse Factors

Cincinnati has some disadvantages that should not be overlooked. The committee will have to decide how far they affect adversely the program of the N.C.C. Undeniably, race relations in Cincinnati fall somewhat short of perfection. While rapid progress is being made in this matter, some discrimination remains, particularly in suburban sections. Moving picture theaters in most of these communities still operate on a basis of segregation. This is true also of some suburban restaurants and of private clubs. Downtown, Cincinnati's 11 per cent of Negro population enjoys the rights guaranteed it by the Constitution. These are reinforced in Ohio by a state statute which makes persons guilty of overt forms of racial discrimination subject to fine and imprisonment. Even downtown, occasional dodges are worked to keep out Negro patrons, but probably no more than in Columbus, Chicago or Indianapolis. Hotels have accepted Negroes since 1925. Negroes are welcome in all downtown restaurants. There is no segregation in downtown theaters, at sports events or in churches. The white leaders in Cincinnati are determined that their city shall be as really democratic as an American city ought to be. They are quick to denounce instances of segregation and they are constantly at work, sometimes in full public view, sometimes behind the scenes, to improve what is already a comparatively good situation.

Some of the leaders of the Negro denominations in the National Council have declared themselves opposed to locating the headquarters elsewhere than New York because of the race problem in most other communities. This attitude is unrealistic, shortsighted and unfortunate. No one acquainted with Harlem or certain other areas of New York can overlook the fact that a very major race problem does exist in that city. And it is a problem that gets worse rather than better. Why blackball Indianapolis, Columbus or Cincinnati because they have little Harlems? Situations that once cried out for correction are being improved because of the sympathy and hard work of community leaders. To steer clear of these situations is to play into the hands of those few who would like to prevent any interracial organization, and especially one of the significance of the N.C.C., from settling in the community, and to weaken the forces that are working in these communities for the elimination of just what the Negro leaders are against. If, in the end, this minority opposition results in locating the headquarters in New York, these leaders will have done their constituencies a real disservice. New York is even farther away from the population and psychological center of American Negroes than of American whites. And Harlem is as alien to the Negroes of Ohio, Georgia and Texas as is the Bowery to the whites of those same states.

On the other hand, a good case can be made from the Negro standpoint for locating the headquarters where members of the staff, both Negro and white, can share in the inspiration that comes from watching and helping a community progress step by step in a determined effort to eliminate all segregation and discrimination.

Another disadvantage in Cincinnati is the housing shortage. Housing of the type the council's employees will need is probably more difficult to obtain in Cincinnati than in any other of the cities studied. However, the city has belatedly awakened to its responsibilities in this field, and plans now under way might remedy the situation before the council would be able to move in, should Cincinnati be selected.

From the commuter's standpoint much is left to be desired so far as express boulevards are concerned. Fortunately, construction of several such highways has been authorized and in a short time Cincinnati should rank in this respect with the best of the larger cities studied. Public transportation is good, the average commuting time from most suburbs being about 30 minutes.

Advantages

Aside from its strategic location, Cincinnati has other advantages to offer the committee, if it gets a chance to present its case. Foremost among these is the fact that its churches really want the headquarters to locate in their city. The invitation given the N.C.C. by the Greater Cincinnati council of churches is a sincere invitation from men who believe that theirs is the logical city in which to locate Protestant headquarters. It is the kind of invitation one would expect from a predominantly Protestant city.

Cincinnati is the only city surveyed in this series where Roman Catholic-Protestant relationships are improving. There is a reason for this. Protestant leaders have let it be known that they do not intend to stand idly by and watch their community being transformed into a pluralized society. They have made it clear to all concerned that they are prepared to go to court to prevent this, if necessary. The Roman Catholic Church knows they mean what they say. It might help the inferiority complex that some Protestant leaders seem to have developed over the past few years to live in a community where Protestantism is as vigorous as it is in Cincinnati.

Cincinnati also offers splendid facilities for conventions. Its hotel accommodations and assembly halls are known as among the best in the country. Many national Protestant

conferences meet there every year. For more than a century the city has been famous for its interest in music, and this has led to the erection of auditoriums and music halls. The city's conservatory of music is one of the best in the country, and its symphony orchestra is one of the oldest.

Personnel of the National Council might have difficulty in finding dwelling quarters, but once established they would enjoy living in Cincinnati. It boasts a splendid public school system in which students may pass at public expense from the kindergarten through the graduate departments of the University of Cincinnati. This school, the first strictly municipal university in the United States, has an enrollment of over 16,000, a library of more than 600,000 volumes, an 82-acre campus and an endowment of $12 million. Cultural opportunities abound. The city library has 1,200,000 volumes. Hebrew Union College is the leading American institution for preparing rabbis.

These facilities entitle Cincinnati to receive careful and serious consideration as the city in which to locate the headquarters of the National Council of Churches. Will it receive such consideration? Not much has happened yet to encourage the hospitable Protestants of this municipality to think that it will. Officers of the local council of churches are still working in the dark. Council President J. Otis Young said recently: "In view of the dearth of information regarding the exact requirements as to the amount of floor space needed, the physical layout of the building required and the financial obligation involved in establishing the headquarters, we have felt it both impractical and unwise to make any building or financial promises or commitments, pending clarification of the National Council's requirements." However, through the interest of Charles P. Taft, former president of the Federal Council of Churches and one of Cincinnati's first citizens, two office building developments have been uncovered, either of which would probably be available for N.C.C. headquarters. One is a proposed 11-story building in a large suburban housing project. This location would have the advantage of available housing near by. The other is a 25-story building now under construction in downtown Cincinnati. Rental for space in such a building would probably run to $3.50 per square foot annually. The building could, it is thought, be bought, which would be cheaper in the long run for the tax-exempt church body.

Cincinnati churchmen know the value of having the N.C.C. located in their community. They know it will cost them heavily to bring it there. They are willing to do whatever is required to get the headquarters. They cannot read the minds of the N.C.C. officiary. As yet they have received no word from that body as to what its requirements are. The Cincinnati council of churches is poised for action as soon as those facts are revealed.

It may then be too late. By that time New York may already have been chosen.

Next week: *Indianapolis.*

Quakers Meet Russian Christians

By Gerald Bailey

London, August 5.

NINETY-SEVEN years ago three British Quakers, led by Joseph Sturge of Birmingham, visited the Czar Nicholas of Russia in an attempt—alas, unsuccessful—to prevent the Crimean War. Last week seven Quakers representing the London Yearly Meeting of the Society of Friends returned from a not dissimilar mission to the Soviet Union. We went in the spirit of our religious testimony for peace and with the twofold purpose of enlarging in some measure mutual comprehension between the Russian and British peoples and of contributing, however modestly, to the prospect of genuine understandings and constructive agreements between the government of the Soviet Union and the governments of the West.

Compared with most of the delegations currently visiting the Soviet Union from noncommunist countries, we were a delegation with a difference. We went avowedly as a religious group. As far as we are aware, no other such group coming from the noncommunist West has visited and been welcomed in the Soviet Union. We were not, of course, and could not be, neutral in the issue between Christian faith and belief and the materialistic philosophy of Marxist-Leninism, nor for that matter between the concepts of freedom which respectively characterize the communist and noncommunist worlds.

But we had a certain independence which for the purposes of our mission was important and which enhanced, I am sure, the effectiveness of our service as messengers of peace. We have a record of noninvolvement in warmaking, though not of indifference to the needs of those who are the victims of war. We have dissented from our government's reliance on rearmament as the way to peace, stressing rather the creative policies which will lessen tensions, restore confidence and promote a truly constructive cooperation between the nations. As occasional critics of the policies of our government, we were better placed to challenge in a frank but friendly spirit the acts and omissions of the Soviet government and the Soviet press, which in our judgment are prejudicial to peaceful relations between East and West, and to stress the contributions which—again in our judgment—are required from the Soviet Union if peaceful settlements are to be achieved. And being dissenters frequently from official British, or for that matter official American, policies, we were better placed also to challenge the more flagrant distortions of those official policies which are commonplace in communist propaganda today.

Since we wanted to learn more of Soviet life and activity and to have the direct contact with all types of Russians which such "sightseeing" makes possible, we welcomed the varied program of visits to factories, museums, Pioneer palaces, parks for rest and culture, monasteries, churches,

the impressive new metro in Moscow, the palaces and cathedrals of the Kremlin, a kindergarten, a collective farm, a coal mine and so on, which was willingly organized for us and most conscientiously carried out by those who had these institutions in their care. But we had numerous important conferences also on the problems of peace and international relations with church leaders and newspaper editors, and last but not least with the deputy foreign minister. Jacob Malik devoted three hours or more to a detailed consideration of proposals designed to foster East-West peace which we had submitted to him.

Of our talks with nonreligious groups and persons I have written elsewhere for the American reader. Here I would like to dwell on our contact with the religious life of the Soviet Union. We talked with the leaders of the Russian Orthodox Church and with the Baptist Evangelicals, who are the largest nonconformist group in the Soviet Union. Our participation in services of these two major religious bodies will provide perhaps our most vivid recollections of the whole visit.

1,800 Attend Prayer Meeting

Following some conversation with the Baptist leaders in the vestry of the single Baptist church in Moscow, we were escorted to the pulpit platform to face a congregation of some 1,800 persons. They were assembled for an ordinary weeknight service and were unaware that unusual visitors were to be among them. This church has, we were told, some 4,000 members, most of whom attend one or more of the five services held each week. Later in the service one of our delegation who speaks some Russian read a portion of the Scriptures. This was followed by the Quaker message of good will to all peoples, pleading for "the avoidance of words and actions" that foster ill will between peoples, issued by the London Yearly Meeting in 1950. He then explained our purpose in brief and simple terms and asked that we might all stand, Britons and Russians alike, in a moment of silent intercession before God that his peace might come in the world. We shall not soon forget the significance of that silence nor the singing of a hymn of Godspeed and farewell with all the congregation slowly waving their white handkerchiefs. Nor shall we forget the deeply moving friendliness with which hundreds of these simple, peasantlike folk clasped our hands as we made our way with difficulty from their midst.

Monasteries Being Restored

Very different was the setting of our participation in a highly ritualistic festival of the Orthodox Church, though the simple devotion of the congregation was the same. At the express invitation of Metropolitan Nikolai of Moscow, we motored early one morning to the famous Troitsky monastery at Zagorsk, 40 miles from the capital. This Monastery of the Holy Trinity, founded by Sergius, a great ecclesiastical figure of the 15th century, is one of the most famous and most beautiful buildings in Russia. As a fortress-monastery it proved impregnable when besieged by the Poles in the 17th century. Apart from the monastic buildings and the seminary where priests of the Orthodox Church are trained, it possesses five churches or cathedrals, the largest of which, the Cathedral of the Assumption, is a notable example of Russian ecclesiastical architecture with characteristic onion-shaped cupolas. The ikons and frescoes of the monastery churches are being restored with the utmost skill and care as part of a general restoration of historic monuments, secular and religious, to which the Soviet government is devoting its most expert resources and vast funds.

When we reached the monastery there had already commenced the series of services in the annual celebration of St. Sergius' Day in which the patriarchs of All Russia, of Georgia, of Rumania, Poland and Bulgaria and other high prelates were taking part. Already a vast concourse of people were crowding the monastery precincts. Their numbers would be increased to some 30,000, we were told, when they were joined at night by the men working in the fields during the day. They came, these humble folk, from far and near carrying little bundles of food and ready to sleep out in the monastery gardens when night came.

Church officials probed a way for the seven Quakers and their guides through the dense crowd of worshipers to a corner platform in the main cathedral, whence for an hour or more we witnessed the imposing ritual of the service. The gorgeous vestments of the patriarchs contrasted with the simple garments of the people, who stood reverently and patiently for three hours or more responding to the liturgical chants and passing their bundles of candles from hand to hand to the acolytes in front. Later we were entertained at a hospitable meal by the principal and staff of the seminary and conducted by bearded monks through the monastery buildings and shown the priceless treasures of the Troitsky museum.

Why No Answer to Peace Petitions

I refer to one aspect only of our talks with the leaders of the Baptist Church. They read to us the various "peace resolutions" couched in the highly tendentious or politically motivated terms of the Communist-inspired "peace campaign." They complained wistfully though without bitterness that when they sent these "messages of peace" to British or American Baptists, they received little or no response. We suggested that perhaps this was because their messages were seen by those who received them to be extremely partisan—indistinguishable in fact in their substance and temper from the foreign policy declarations of the Soviet government. Why did they not, we asked, seek to make contact with their fellow Baptists in the West on the basis of their underlying spiritual unity, laying aside for this purpose the polemical or at best controversial declarations of the political "peace movements"? The question was in a degree rhetorical, since church must conform to state on these issues in the Soviet Union. But their concern for peace was as genuine as our own and their desire to know true fellowship with their Baptist colleagues in other countries was deeply felt. Our explanations and our question helped them to understand better the difficulties facing their fellow Christians in the West, where the lack of cooperation between the churches of East and West is also a matter of deep concern.

On another occasion we were received in his Moscow house by Alexius, patriarch of All Russia, who was accompanied by Metropolitan Nikolai and other church dignitaries. After a simple explanation of our Quaker purpose in coming to the Soviet Union, we conveyed informally

messages of Christian greeting from Western church leaders and from the secretariat of the World Council of Churches. We spoke of the good will we were confident existed among the Western churches toward the Russian Church and the eager desire of the Western churches for the development of closer and more friendly relations. We appealed to the patriarch to take some initiative toward bringing about a conference between leaders of the Russian Church and leaders of the Western churches. In such a conference, setting aside the respective and conflicting foreign policies of their governments, they could together try to find means, again on the basis of their spiritual unity, of creating the more favorable atmosphere in which the statesmen might hope to reach worthwhile political agreements. The reply was noncommittal but by no means unsympathetic. We came away feeling that we had at least planted a seed which, nourished both there in Moscow and in the countries of the West, might in God's good time bring forth some fruit.

We were not in the Soviet Union long enough to conduct careful inquiries into the position of the churches in Russia today. Relations between the government and the recognized churches have evidently reached a certain stabilization on the basis of a clear differentiation of function. In consequence, relations between the churches and the state authority are easier than probably at any time since 1917. Both Baptist and Orthodox leaders spoke encouragingly of the number of baptisms in the one case or of admissions to the theological seminaries in the other. Yet the congregations in the churches, though large, are predominantly composed of elderly if not aged people and, incidentally, of women. The general if somewhat cynical Communist view is that with aging congregations on the one hand and the materialistic indoctrination of the rising generation on the other hand, the inexorable process of time will take care of the religious problem in Russia.

Russian Christianity Lives!

Nevertheless the fundamentally religious spirit of the Russian people may prove more tenacious than those hostile to religion would admit. Much can and will change in the Soviet Union and the cynics may yet be confounded. Certainly there is life and even growing life in Russian Christianity today, despite the—at least to the Quaker—almost meaningless liturgy and ritualism of the Orthodox Church and the virtually complete surrender by the churches of any critical faculty where the actions of the state authority are concerned. Certainly too, though I would not exaggerate the practical or immediate significance of this, we Western Christians were clearly conscious in our encounters with Russian Christians of a common unity in the Spirit which we did not and could not feel in our meetings with the avowed Communists, friendly and frank though these latter meetings were. On this common spiritual unity it may yet be possible to build something across political and national barriers that will minister to the clamant desire of all peoples—Russian and Western—for a world truly at peace.

BOOKS

No Man without God

FAITH AND DUTY. *By N. H. G. Robinson. Harper, $2.00.*

HOW CAN we believe in the Christian doctrine of the universality and depth of man's sin, yet at the same time maintain the responsibility of each man for his sin and his ability to respond to God? The two pairs of ideas appear to be contradictory. We dare not rest there. "Truth is one, and to rest in contradiction is to acquiesce in disintegration" (p. ix).

Dr. Robinson examines in turn the proffered solutions of Barth, Brunner, Reinhold Niebuhr, H. D. Lewis and F. R. Tennant.

Barth's answer is an Olympian indifference to the problem in philosophical ethics raised by the doctrine of man's universal corruption. Robinson believes that his "indifference to philosophy is an actual disservice, perpetuating and strengthening as it does the disruption and departmentalism of life which is the chronic sickness of the modern world" (p. 21). Moreover, such a notion of total corruption as Barth maintains eliminates the possibility even of moral insight, hence makes man a nonmoral being. Brunner is found to improve upon Barth by stopping far enough short of the doctrine of total corruption to hold that the form of humanity is unimpaired though the content is utterly corrupt. But in this and other matters Brunner loses in self-consistency what has been gained by admitting some truth denied by Barth.

Reinhold Niebuhr is shown to agree with this judgment and in seeking to improve upon Brunner's position to renounce emphatically all doctrines of total depravity. Yet Niebuhr is criticized, not too convincingly, for another false dissection, not unlike Brunner's distinction of form and content, though more concrete and suggestive. This dissection occurs in Niebuhr's belief that the original virtue of man is gone but his moral structure remains and along with it a highly disturbing uneasy conscience through which God's demand upon him is felt.

On the other hand, Robinson rejects the philosophical views of H. D. Lewis and F. R. Tennant mainly because they reduce the universality of sin to a merely empirical universality, and because they allow degrees of sin and virtue in natural man. The doctrine of degrees is especially feared by the author because it might lead some men to think that, since they can climb the ladder to greater and greater virtue without God, they might thus reach perfection and then they would have no need of God to save them.

At this point the reviewer found himself in rebellion, as he always does when theologians discourse on what man can and cannot do without God. It seems apparent that to a Christian believer there is no such thing as natural man standing alone without God. Man may refuse to acknowledge God. But man without God never was able even to live, let alone do good or evil. It was a refreshing surprise to find that in the very last paragraph Robinson himself asks whether the "natural man"—man "without the grace of God," the man discussed throughout the book—actually exists at all. He declares that this question lies beyond the scope of his present study. It seems a pity it was not taken up first. Theology has enough serious work without laboring over problems about a hypothetical man who may, admittedly, be an unreal abstraction.

The most disappointing part of the book is the very brief section in which Robinson's own solution of his chosen problem is proposed. It is argued that, if several men carried out a crime jointly and if all approved the whole crime, then regardless of their varying roles, "each would acquiesce in the parts played by the others" (p. 137) and all would be equally guilty. The sinful world, it is insisted, is precisely such a joint enterprise, in which all men willingly

participate. But it seems painfully obvious that in the world all men do not acquiesce in the parts played by all others. When this is recognized, the whole theory falls to the ground.

Faith and Duty is most successful in its useful and often acute critical comparisons of the various views examined. The whole work is written with stimulating vigor and in a clear, straightforward style.

L. Harold DeWolf.

It Happened in Okinawa

The Teahouse of the August Moon. *By Vern Sneider. Putnam's, $3.00.*

OKINAWA is fertile ground for any novelist. During and since the invasion, romance and tragedy have walked hand in hand through the bombed-out villages of the windswept island. Colonels and privates alike have found the charms of soft-spoken Liuchiuan girls well-nigh irresistible. While many of the romances that have sprung up were furtively pursued and suddenly ended when the G.I. got his transfer orders, enough have been honorably and seriously continued through the years to provide ample material for a deep and moving novel. Vern Sneider has not attempted to write that epic. Instead, he has written a highly entertaining story which would be equally funny if the locale had been Kyushu or the Marianas.

No reader should make the mistake of assuming that Mr. Sneider did any extensive research in the life and folkways of the Okinawans. Except for his keen perception of their gentle and kindly disposition, his treatment of the islanders—their customs, manners, ceremonials and cultural attainments—is a disappointing example of the G.I.'s almost complete ignorance of the historical and cultural background of the Okinawans. It is not the fault of Mr. Sneider or his fellow servicemen that after years of service on the island they still know next to nothing about a people who were deeply cultured long before the Japanese were civilized, whose musical dramas written 400 years ago still compare favorably with Western operas, whose poets rank with the best in the Orient. How could they know that the "gooks" who washed their clothes and begged food were the scions of a proud race who had preserved their cultural separateness through centuries of both cultural and military invasions from both China and Japan? Certainly the American military government did nothing to help Vern Sneider and his fellow servicemen understand that. Indeed, for whatever reason, M.G. officials played down the Okinawans and refused as far as possible to allow any contacts between them and the Americans. Two years after G.I.'s were walking the streets of Tokyo arm in arm with Japanese friends, Okinawans were still behind barbed wire enclosures or living in off-limits villages.

No wonder then that the author makes the mistake of describing his two central Okinawan characters, First Flower and Lotus Blossom, in terms properly descriptive of Japanese geishas but far from the truth about Okinawan geishas. Despite all attempts to lift the level of geishas on Okinawa, the Tsuji quarter of Naha was in reality only a glorified brothel and could never have produced the sweetly innocent characters Sneider depicts. Few of his other Okinawan characters ring true to life. Miss Higa Jiga and her Women's League for Democratic Action produce a few laughs but dreadfully mislead the reader as to the character and stability of the Okinawan village woman.

However, the Okinawans are only incidental to the story that, intentionally or unintentionally, Mr. Sneider tells. The really important thing about the book is its faithful caricature of the conduct of military government on Okinawa. It is often said that the military occupation of Japan under the leadership of Gen. MacArthur has been the best military government in history. It might be claimed with equal justification that the military occupation of Okinawa, also under Gen. MacArthur, has been the most poorly planned and executed, and certainly the most poorly staffed, in history. Col. Purdy, the team commander who figures so largely in *The Teahouse*, is the prototype of scores of higher echelon officials in that occupation. The difference between the flesh-and-blood officers and Sneider's hardly overdrawn caricature is that Col. Purdy finally came to appreciate some Okinawan customs. Capt. Fisby, the village commander, is any of a hundred well intentioned young Americans, completely unprepared for his job but wanting to be helpful. Few of them ever had Fisby's good luck. Instead of converting the team commander they learned, usually sooner than later, that they must conduct themselves as conquerors should—or else.

The great novels about Okinawa remain to be written. But Vern Sneider has done a thoroughly adequate job of delineating the character of the U. S. military occupation of that war- and tornado-torn pivot island of the Ryukyu archipelago. That he has described so tragic a situation in such comic fashion and yet made his point gives promise of a bright future for this young, new novelist.

Garland Evans Hopkins.

Books in Brief

Rabelais. *By John Cowper Powys. Philosophical Library, $3.75.* The subtitle informs the reader more fully that the theme is Rabelais's "life, the story told by him, selections therefrom here newly translated, and an interpretation of his genius and his religion." The newly (and pungently) translated selections fill 150 pages—more than one-third of the present book and about the same fraction of the text of *Gargantua and Pantagruel*—and include parts of Book V, which was published posthumously after an interval of ten years and which Mr. Powys, agreeing with M. Plattard, reluctantly regards as the work of an imitator. The section on the "religion of Rabelais" introduces what some will consider a paradoxical theme, since they did not know that he had any. But he had, says Mr. Powys, and proves it. It would be hard to write the creed of Pantagruelism, for its central dogma was the renunciation of dogma. This sets it in contrast with Romanism and Calvinism alike. It is a gospel of tolerance and liberty—consider the easy rules of the Abbey of Thélème—resting upon the two presuppositions that man is naturally good and that the meaning and justification of life are to be found in living. Reading Rabelais sometimes requires a rather strong stomach, but it is surprising how seldom he is "Rabelaisian" in the indelicate sense of that term. A fairly strong intellect is requisite also, for he cloaks his philosophy under fantastic incidents and language. Probably the full import has been grasped by but few of those many readers who made him a best seller in the middle of the 16th century (he died in 1553) and have kept his name and book alive through the four centuries since. Mr. Powys is a helpful guide to those who want to know what all the excitement is about.

An Introduction to the Bible. *By Clarence H. Brannon.* The author is state entomologist of North Carolina, a Presbyterian elder and a Bible class teacher. If one feels that this makes the book an amateur job, it may be added that no publisher's name is given and no price is indicated. The Graphic Press, Raleigh, N.C., is credited in fine print with being the printer, and $3 would be a reasonable offer. All these matters aside, it is an excellent book—clear, concise, well balanced and modern. It is one of the glories of Protestantism that it not only encourages laymen to study and teach the Bible but occasionally produces one who can write a simple and sound book about it.

Wordsworth, Centenary Studies presented at Cornell and Princeton Universities. *By Douglas Bush and six others. Princeton University Press, $3.00.* Wordsworth died in 1850. The centenary of that event was significantly but not widely observed last year. Too many moderns feel that his reputation as a really great poet did not survive the century. The seven essays contained herein support the opinion that it deserved to survive. To this reader, the most interesting of the seven papers is the concluding one, on Wordsworth's religion, by Dean Willard L. Sperry. Because of Dean Sperry's other and more central interests, many may have overlooked the fact that he is a recognized expert on Wordsworth.

Borderlands of Science. *By Alfred Still. Philosophical Library, $3.75.* The phenomena here discussed are beyond, rather than on, the borderlands of science. They are such things as poltergeists, levitation, the divining rod and the "dowsing rod," table-tipping, and apparitions. The author does not believe everything he hears or

reads, but he seems to believe a great deal on very scanty evidence. Calling the poltergeist a hallucination or a pure fiction may, he says, "vindicate the attitude of the unbelievers, but it does not solve the mystery." What mystery—if the alleged facts are fiction? So he continues with: "well authenticated" data, for which no authentication is supplied; "undeniable facts," without evidence that can be checked; and "the opinion of critics need not be considered seriously." The old slogan, *Credo quia impossibile,* still has its partisans.

EARLY CHRISTIAN CREEDS. *By J. N. D. Kelly. Longmans, $5.75.* A very thorough and scholarly piece of work on the rise of the earliest baptismal formulas and declarations of faith, the growth toward "fixity," and the development of the Eastern and Western creeds through the period of the ecumenical councils and until the final fixation of the Apostles' Creed.

W. E. G.

CORRESPONDENCE

Why No MVA?

SIR: When children are not willing to take advice and learn from the experience of others, they must "learn the hard way." This thought seems applicable to the plight of the residents of the flood-devastated sections in the Kansas City neighborhood. Ever since the wonderful results of the Tennessee Valley Authority not only in flood control but in raising the economic conditions of all that territory, there have been those who have urged a Missouri Valley Authority. It is believed that the opposition of the utilities companies, fearing that the plan found so beneficial under TVA would be made a part of MVA in furnishing cheap electric power, has been sufficient to hinder the development of a systematic and promptly constructed system in the Missouri and Kansas valleys.

Your correspondent from Omaha on page 920 of the Aug. 8 issue quotes the chief of army engineers to the effect that the disaster which has overtaken our people was not necessary. It is regrettable that even adults have to learn "the hard way."

CLARENCE H. LEE.

Palos Verdes Estates, Calif.

Is This Pacifism?

SIR: Pacifism is realism. The real pacifist is a soldier. He wars not against an external enemy; he wars against the real enemy—the mind. As a strategist he comes to see through the tricks and dodges of the mind. He cannot carry on this war without the help of God. Conscience testifies that the pacifist is winning the real warfare that all soldiers on fields of battle are losing.

Pacifism is the discovery of oneself. Conscience is this discovery. It is not perfectionism. It is not a word; it is a state of being. The self-righteous person is one who is still enthralled by his mind and seeks and obtains external enemies against whom to wage warfare that should be waged against the mind within. No wonder Carlyle says: "The most deadly sin were the consciousness of no sin." All wars are projections of the failure to face the internal enemy.

Soren Kierkegaard states in his *Works of Love*: "God is the origin and wellspring of individuality. . . . He who dares to be oneself before God has individuality; and he believes in entirely the same sense in the individuality of every man. To have individuality is to believe in the individuality of everyone else; for the individuality is not mine. It is the gift of God through which he permits me to be, and through which he permits *everyone* to be."

The pacifist has learned this lesson: to cooperate with God. He sees through the mind's dodge by which it maintains its domination by concocting and contriving an external enemy. The real enemy—self-righteousness—is hounded and hunted out of all the crannies and crevices within.

Palo Alto, Calif. LLOYD L. SULLIVAN.

Trust Chinese Christians

SIR: I take exception to your editorial "More Missionaries Are Denounced by Chinese Protestant Leaders" in the July 4 issue. I spent 34 years in China. I was there through the war years, 1937-44. Five of the latter I lived in the same compound with Bishop Kiang Chang-chuan. I also had over a year living and working with him after the war. Bishop Kiang, according to a high Japanese official (told to one of our leaders after the war), was by the Japanese military the most feared and admired man in all north China. "We couldn't move him one iota," they said.

The manifesto which was signed by our Christian leaders, according to an Episcopal bishop (who signed) whom I saw last December, was changed by Y. T. Wu after it had been signed. Y. T. Wu was always feared by many of us who did student work in north China. He has betrayed the church again and again since the Communists took over.

Just after the meeting of Christian workers in Peiping (called last spring by the Communists) in which there was such wholesale denouncing of Christian workers, I received a translation of the *Ta Kung Pao* (China's greatest newspaper) made by Margaret Brown of the China Christian Literature Society. It told of Bishop Kiang's accusation of West China Bishop Chen. It described Bishop Kiang as excited and nervous. Those of us who have known him so well knew this was not the Bishop Kiang we have known. Later reliable reports came telling how he was forced to read what was given to him and how he could scarcely finish for weeping.

I cannot understand why Bishop Kiang or any of the other leaders (I know them all) should now be used by the Communists. When threatened by the Japanese, he told them they could kill him, but he would not do the thing they demanded because truth was more precious to him than his own life. I am, however, perfectly certain that there are things in the situation which I do not understand. Haven't we learned through the Mindszenty, Vogeler and other cases that we cannot trust reports or confessions from the Communists? Haven't we learned that they use drugs? Do you think for a second that they would hesitate to use in China the methods they have learned to use so well in other parts of the world?

I think your editorial was anything but Christian. After our experience of the last war with Kagawa and others have we learned nothing? This year in Japan has been a wonderful lesson to me. During the war we knew so little of the pressure under which our Japanese Christians lived. Because of propaganda, we knew nothing then of their loyalty to the church.

Let us have enough Christian grace to trust our Christians in China who stood so well the fires of a Boxer Rebellion, the anti-Christian movement and the Japanese persecutions!

MARIE ADAMS.

Tokyo Women's Christian College,
Tokyo, Japan.

Meeting Race Prejudice

SIR: Your pointed and helpful comment on the race riot at Cicero prompts me to send you the following statement, which was written by Charles U. Harris, rector of Trinity Episcopal Church of near-by Highland Park. Like Mr. Harris, many ministers acknowledge and carry out their responsibility to keep their congregations free from bigoted and prejudiced behavior. Where religious leaders build sound attitudes, there is a natural reluctance on the part of the citizenry to participate in hatemongering and violence. The statement from the Trinity parish bulletin follows:

"We are greatly distressed to receive the news, from a brother clergyman, that several of the children of our church school recently taunted some Jewish children with 'the Jews killed Christ.' In case anyone is not clear about the facts, historically and spiritually, here they are:

"1. The Jewish people of our Lord's day were a subject people of Rome, who did not have the power to execute anyone.

"2. The official agent was not a Jew but Pontius Pilate, Roman procurator (gov-

ernor) of Judea. He had full power to do what he pleased with Jesus.

"3. The arrest and trial of Jesus was held secretly, at night and early in the morning, for the precise reason that the Jewish people would have risen up in protest had they known what was going on.

"4. It is absurd, in the light of these facts, to even suggest that the Jewish people generally desired Jesus' death. The leaders of the religious party did, but are the German people held responsible for Hitler's madness or the Russians for Stalin's?

"We seriously ask the parents of our children, in the 8-12 group especially, to go over these facts with their children and by these and all other means instruct them in the essential meaning of Christ's gospel. Our love for him is expressed and shown in human relationships by our love for all people, everywhere, regardless of race, color or creed."

L. K. Bishop,
Midwest Office, Director.
National Conference of Christians and Jews,
Chicago.

Need Positive Approach

SIR: As a college student I rush to the aid of Prof. Albion Roy King. His article in the issue of July 18 indicates that American youth has lost its sense of value. Let's recognize it! We do not have a Christian world, nor even a Christian America. Our need is for a gospel that can meet the test of immeasurably powerful forces of evil. Instead of working toward that end we find many leaders of the Christian church today releasing a torrent of "do nots" regarding the Christian life. Why doesn't someone tell the young people what they can and should do rather than what they should not do? I am not endorsing alcohol in the colleges but I do think another approach rather than the negative should be used in dealing with the problem. It can be done!

Gene D. Landry.
Ottawa University,
Ottawa, Kan.

Tax on Cooperatives Asked

SIR: The cause of equality in taxation went through its Bull Run in Congress by a vote of 13 to 12 in the ways and means committee. The tax bill is now in the hands of the Senate finance committee, where we trust, before the session is over, we will have fought our Gettysburg.

This is *not* a fight against cooperatives or against anybody. We are simply asking the finance committee of the Senate to annul an outmoded law which originally gave a certain type of cooperatives immunity from paying an income tax. The time has long since passed when this law was in any way needed, but in all the states more and more people are arranging their business so they can go under this "umbrella."

Easily a billion dollars is being lost annually to the government, but that is not the main point; after all, the main point is that the government is permitting large groups of people to be in business and avoid the payment of income tax. Everybody should be alike when it comes to paying an income tax. Let us hope that the Senate bill will recommend, in simple language, a remedy for the present trouble.

Campbell Holton.
Bloomington, Ill.

More 'Great Churches'?

SIR: I have recently been informed by your business office that the booklet reprint of your "Great Churches of America" is out of print. This is a great disappointment, since I had planned to use this material as the basis for a discussion group on church methods which is to be held this fall. Do you plan to reprint again?

Evanston, Ill. J. M. Kittleman.

[Yes, the reprint is temporarily out of stock. The demand for it has exceeded our most optimistic estimates. But whether we reprint again in another large edition depends on whether this demand will contiue during the coming fall and winter. Therefore, if other subscribers are planning projects similar to the one mentioned above, it would help greatly if we could have that information at once. On the basis of such information we can decide whether another reprinting is "to be or not to be."—The Publishers.]

California Referendum

SIR: Having always considered The Christian Century a magazine of character, I was much surprised to read "Should Parochial Schools be Taxed?" by Harold E. Fey in the issue of Aug. 8. I can only assume that you considered Mr. Fey a responsible writer, and that your editors were not acquainted with the facts on this situation in California. I cannot believe that you would knowingly open your pages to Blanshardism any more than you would to anti-Semitism.

Mr. Fey attempts to make four points. "First," he says, "the state of California has not asked the Roman Catholic Church or any other to conduct schools for it." This is true, but irrelevant. Archbishop Mitty did not say that the state had asked the church "to conduct schools for it." Since the archbishop did not make such a statement, Mr. Fey is out of order in denying it. Anyway, whether or not Catholics and others were "asked" to conduct schools, they have been rendering a service. They should not be penalized for such a service.

Mr. Fey's second argument is that the $40 million a year estimated to take care of the additional enrollment, if Catholic and other schools are discontinued, is insignificant. It is a fraction of what the state spends now. He disregards the $150 million estimated needed for new building construction if the private schools are closed. First, let me say that when I was in California last year many public schools were operating half-time; many others were crowded. The state was not able to take care of its current educational needs. And $40 million is not peanuts.

Mr. Fey then challenges Archbishop Mitty's estimate of $600,000 as the tax collected from parochial schools in California. He says the taxes for such purposes collected in Santa Clara county alone are $120,000, and the sum must therefore be higher for the state. If my memory serves me right, one of the largest Catholic colleges in California is located in Santa Clara county—the University of Santa Clara. That could account for the Santa Clara tax total.

Mr. Fey's fourth point is that the legislature did not pass the tax-exemption law by fair means. As I was not in California at the time the subject was before the legislature, I cannot comment on the details of procedure. However, I knew about the action when it was still pending. If it was no secret to me in Minnesota, I cannot understand how those who opposed it in California were unable to take action. Actually, the opposition had plenty of time to act, and always has many means. They lost the vote in the legislature, that's all.

I do not say the opposition does not have the right to speak out and to circulate petitions, if it wishes. That is democratic. But they do not have the right to misrepresent. They do not have the right under the American Constitution to make an antireligious issue out of the situation. Let them act like religious people and Americans.

Harry W. Flannery.
Mahtomedi, Minn.

[Reference to the masthead of The Christian Century might have informed our correspondent that Mr. Fey is an editor of this paper, which settles the question as to whether we consider him a responsible writer. He went to California to get the facts for the article, and got them. He heard Archbishop Mitty make the speech he reports and he interviewed the leaders of the movement to repeal the California law. In reply to Mr. Flannery, he states: (1) Roman Catholics are not penalized, for payment of taxes to support a free country and its democratic schools is a privilege. Roman Catholic schools are not public schools, and so are not entitled to the same treatment. (2) California is abundantly able to support its public schools, but it is often prevented from doing so by citizens who do not believe in public education. (3) The point concerning Santa Clara county is without validity, because all church colleges are already exempt from taxation in California. (4) The trick of advancing the date for a vote in the legislature after setting it for a later time was low politics, for which the referendum fortunately provides a remedy. (5) If Mr. Flannery knows of misrepresentations or can show how differing from the archbishop constitutes antireligious conduct, he should be specific.—The Editors.]

NEWS of the CHRISTIAN WORLD

Flood Engulfs Many Churches

Kansas City Area Religious Forces Rise to Meet Human Need—Billy Graham Addresses Large Crowd

KANSAS CITY, Mo., Aug. 7.—Floodwaters of the Missouri and Kansas rivers, which first struck the Greater Kansas City area with full force on July 13, inundated 20 Protestant and 4 Catholic churches in the Armourdale and Argentine districts on the Kansas side. By all accounts, the churches and religious organizations of the area did a splendid job in meeting human needs. The Red Cross, of course, was active from the beginning in rescuing, feeding and rehabilitating the homeless. Among the religious forces, none did more than the Salvation Army. An average of 250 persons a day were fed during the 10 or 12 days when conditions were at their worst, and thousands of pounds of clothing were distributed. Churches helped by collecting the clothing and preparing sandwiches for the workers on a few hours' notice.

Churches Receive Relief Funds

Fifty refugees, many requiring medical aid, found haven at the Central Baptist Seminary in Kansas City, Kan. Others were sheltered in missions and Salvation Army corps buildings. The Kansas City council of churches rendered valuable service as a liaison and referral center between the Protestant churches and the various civic and relief agencies. Catholic and Jewish agencies were likewise active. In the wake of the emergency, a tide of relief money is pouring in to the churches, the church council, the Red Cross and the Salvation Army. The Baptist and Disciple of Christ associations here have organized special efforts on behalf of their own churches.

City Publicly Thanks God For Deliverance

Mayor Cheek of North Kansas City proclaimed Sunday July 22 as a day of thanksgiving and prayer in all the churches of the town. Although no damage was done in North Kansas City, all the 5,000 inhabitants were evacuated as a precautionary measure July 13-16, when it was feared the levees would give way. Similar feelings of gratitude were generally expressed by ministers of the area, along with the hope that such conditions will not again be permitted to occur. Hundreds of displaced families in Kansas City, Kan., have found temporary living quarters in public school buildings. A trailer camp is now being set up on a golf course for more permanent quarters.

Graham Came Before Flood Struck

Kansas City finally got to see Billy Graham Monday evening June 18, when he spoke at a service marking the eighth anniversary of Youth for Christ. An estimated 13,000 jammed the municipal auditorium, and at least 2,500 heard the proceedings outside through a loudspeaker. The young evangelist related that Sen. Kefauver had written him urging that he keep preaching and saying that only a return to Christ can save this country. Graham decried the failure of intellectual and philosophical forces to save the nation from moral collapse. He also criticized Christians who fight and bicker among themselves. About 250 answered the altar call.

And So Forth

Ben Morris Ridpath, minister of Trinity Methodist Church here, will be exchange pastor at Saltergate Methodist Church, Chesterfield, England, during August, while George Percival of the Saltergate church will occupy Dr. Ridpath's pulpit. The exchange is one of eight arranged by the Methodist Church.

A training conference for 200 lay leaders of the Presbyterian Church, U.S.A., was held July 9-20 on the Park College campus, Parkville, Mo. The annual institute of theology for ministers was held simultaneously. Ralph A. Waggoner, executive secretary of Presbyterian synod of Missouri, was dean of the joint conference. William E. Phifer, Jr., minister of Central Church here, and George M. Gibson of McCormick Theological Seminary, Chicago, were among the faculty leaders.

Christian (Disciples) churches of Missouri sponsored the first annual retreat for men July 20-22 at the Lake of the Ozarks. William H. McKinney of Indianapolis, national director of men's work for the Christian churches, under whose leadership these retreats are being planned, was featured on the program.

This is the final story to be written by this correspondent from Kansas City. Next month I begin work as the secretary of the North Carolina council of churches at Durham, N. C. MORTON KURTZ.

Lutheran Paper to Widen Its Policy

Beginning with the September 1951 issue, the *Rural Lutheran*, sponsored by the Evangelical Lutheran Church, will become an intersynodical publication. An editorial board has been appointed on which the Evangelical, Augustana, American, United Evangelical and Danish Evangelical Lutheran churches are represented. Under the new policy, it is hoped, the monthly will serve a wider field than heretofore.

Scarritt College Holds Education Institute

Scarritt College for Christian Workers at Nashville, Tenn., welcomed 200 delegates—including 45 college presidents—from 28 states to its campus for the eighth annual institute of higher education sponsored by the college, the Methodist Church and the National Council of Churches July 24-26. Workshops and seminars dealt with problems in five major fields—business, academic and personnel, religious, public relations, and fund-raising. Among those who addressed the delegates were Ernest Cadman Colwell, former president of the University of Chicago; Sen. Estes Kefauver; Francis J. Brown of the American Council of Education, Washington, D. C.; and John D. Millett of the N.C.C.

First Ecumenical School Is Held

Boston University Conducts Courses in 'Ecumenical Administration'—Dean Muelder Goes to Switzerland

BOSTON, Aug. 10.—Boston University has been conducting a school of ecumenical administration as part of its summer session. Described as "the only training course in the U.S. preparing leaders for the international cooperative Christianity movement," it has attracted a formidable faculty and a large student body. Among the leaders are Paul Griswold Macy and J. Quinter Miller. Courses deal with world aspects of ecumenical Christianity, national aspects of American cooperative Christianity, the work of state and city church councils, church and community analysis, and religious education in the family. Seminars on ecumenical administration, religious education and field research are also being offered. The school was encouraged by the field administration department of the National Council of Churches.

Christians to Confer At Harvard

The relation of religion to economic life will be stressed at a conference to be conducted by the Massachusetts council of churches at the Harvard University business school Sept. 10-11. Cameron Hall of the N.C.C. is one of the speakers scheduled. The Western Massachusetts Protestant Episcopal diocese is holding a conference on Christian social relations at Bucksteep Manor. Conferences for church social workers, organists and choirmasters, key laymen, and the Girls Friendly Society have also been or are about to be held there. The diocese has sponsored a clinical training course based on the normal pastoral work of the parish priest. This was led by Albert F. Greene.

Social Action Course Lags

The annual Northfield conference on religious education experienced a slight but encouraging upswing in enrollment this year. Officials noted especially an increase in the number of young people, fewer of whom had come in recent years, apparently because of the various denominational youth conferences held in this area. Also larger was the family unit, headed by Arthur Tedcastle and Mrs. Tedcastle of Torrington, Conn. A scheduled social action course had to be dropped because so few enrolled for it. The observation-practice school, considered one of the country's finest model vacation church schools, instructed the children while their parents attended classes. The conference is sponsored jointly by the Connecticut and Massachusetts church councils. Carl A. Hansen, associate minister of the Connecticut Congregational Christian conference, returned as dean after several years' absence. Wallace Forgey of First Baptist, Melrose, Mass., was associate dean. Whether this confer-

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By BLANCHE CARRIER

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WITH SINGLENESS OF HEART

By GERALD KENNEDY

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ence marks a turn toward cooperative work remains to be seen.

Honors Awarded at Old South Church

Volunteer workers in local religious education programs were recently honored by the Massachusetts council of churches at a dinner in Old South Church here. Certificates and citations were awarded men and women "who are rendering . . . outstanding service in religious education." One of those especially honored was Mary Wellington, who has taught for 61 years at Prairie Congregational Church in Pittsfield. Prof. Samuel Hamilton of New York University was the speaker.

Hopes Christianity Will Fill Vacuum

As he left late last month to attend the meeting of theologians sponsored by the World Council of Churches at Rolle, Switzerland, Dean Walter G. Muelder of the Boston University school of theology said: "The communist revolution, the defeat of the nazi revolution and the two world wars of the present century have created a spiritual vacuum which must be filled. Some unifying core of values will be found around which mankind as a whole can rally. . . . Communism alleges it is able to fill the vacuum, but all it finally has to offer is materialism and contempt for the individual. The challenge to Christianity is to present its message and program in such a way that it can satisfy all hungers of the common people more adequately than communism can do."

And So Forth

The new Beth Isaac Memorial chapel at Boston City hospital—the gift of Maxwell S. Grossman in honor of his parents—has just been dedicated. The ceremony was conducted by Joseph F. Shubow of Temple N'nai Moshe, president of the local rabbinical association. David B. Alpert is Jewish chaplain at the hospital.

James H. Burns, chaplain at Massachusetts General hospital, has been named executive secretary of the Institute of Pastoral Care, succeeding Rollin J. Fairbanks, who has become field secretary. The institute conducts studies in the clinical training of ministers and theological students and publishes a journal which has attained wide circulation.

William E. Smith has resigned as chaplain of Boston University to complete studies for his Ph.D. in the school of theology. He has taken a pastorate at Crombie Street Congregational Church, Salem.

Gordon M. Torgersen has been called from Emmanuel Baptist Church, Ridgewood, N. J., to the pulpit of First Baptist, Worcester, Mass. He succeeds Thomas Roy, who is now head of the Massachusetts grand lodge of Masons.

Robert M. Bartlett of Plymouth Congregational Church, Lansing, Mich., has been called to the Congregational church in Shrewsbury, Worcester suburb.

KENDIG BRUBAKER CULLY.

Greek Churches Receive Aid

Churches in Australia, Canada, Great Britain and the U.S. have contributed relief goods valued at $166,000 for distribution to needy Greek churches and the refugees to whom they minister.

Chilean Regime Buys Off Church

Government Pays Huge Sum to Catholic Education—Crime Wave Threatens Safety of Santiago

SANTIAGO, CHILE, Aug. 12.—Roman Catholic leaders of the Conservative Traditional party have joined forces with the hierarchy to secure the immediate payment by the government of $2.5 million toward the support of the Roman Catholic educational program. This sum represents the price of an agreement, arranged between government officials and the party leaders, that the church shall postpone its aim of incorporating its sectarian religious teaching into all branches of the state school system. The $2.5 million is to be paid the church in addition to the 1951 state subvention to educational and welfare institutions under Roman Catholic management, which amounts to $1.5. The subvention is itself 30 per cent higher than that paid in 1950.

Youth Go In For Crime

A bad crime wave has been rolling through the country. It has done most damage in this city, the capital. Almost all the criminals are under 25 years of age. Gov. Jorge Rivera of Santiago province stated in a recent interview that there are 50,000 delinquents in Santiago city and that most of them are young fellows. He ordered a police roundup of wanderers who roam the streets begging for food. Two hundred have been gathered up and are now being sheltered in some of the buildings of the huge National Stadium, where displaced persons from Europe used to be lodged. The Evangelical churches of Chile have offered to cooperate with the governor. They insist, however, that solution of the crime problem requires more constructive measures than are now being taken. As examples of steps they view as necessary they suggest opening more schools for the children of the poor, a determined fight against alcoholic beverages, placing fatherless children in charge of morally solvent citizens, and joining all welfare agencies in a program designed to elevate home and family life.

Methodist Evangelism Held Successful

The recommendations of the Charter Conference of the association of directors of Methodist schools in South America, which was held in Lima, Peru, 18 months ago, appear to have borne fruit. The schools of the denomination report that they have put a strong evangelistic emphasis into all their work. B. Foster Stockwell, president of Union Seminary, Buenos Aires, states: "The year since the conference has brought one promising development in the seminary, namely, the enrollment of an increasing number of young women with full secondary training and ready for regular theological training as directors of religious education. If this trend continues, we may ultimately have a good supply of well trained teachers of religion for our schools." The improvement of standards among the

Protestant leadership is a goal long sought. These developments indicate that it may be in sight.

Archbishop Tries to Hamper Protestant Broadcasts

Roman Catholic businessmen who head Chilean radio stations have been ordered by their archbishop not to rent the facilities of their stations to Protestants. The order is seen as a move to hamper the expanding activities of the Evangelical churches, which have been invading the country with broadcasts from several stations. Not all the stations have heeded the archbishop's order, and some have even aided the Evangelical cause by renting space to Protestant groups at low rates. At present 15 Evangelical programs are broadcast every week in various parts of the country, and the churches are planning daily broadcasts. Meanwhile, in view of the sad fact that nearly 500,000 boys and girls could not be enrolled in Chile's public primary schools because of lack of space, the Evangelical churches are opening elementary day schools in the larger cities.

Presbyterian 10-Year Plan Well Under Way

The "10-year plan of missionary and national cooperation," agreed on last year by the Presbyterian Board of Missions in New York and the Chile presbytery, is well on its way. During these ten years, efforts will be undertaken to make the Chilean church self-supporting and to train nationals to take charge of the entire work of the church, so that all missionaries can be withdrawn by 1960. At present the Presbyterian Church in Chile has in active service 13 nationals and 17 U.S. missionaries. At the progressive port city of Valparaiso, where the church operates a well known day school, a Bible-training school has been organized. Five- to seven-day training institutes are planned in all the 22 Presbyterian churches in the country. Many of the church buildings are being repaired and remodeled with funds derived from the sale of the Instituto Ingles, famous boys' school once conducted in Santiago city by the Presbyterians. Meanwhile, the Baptist and Methodist churches, whose activities extend to most of the country, are adding both to their missionary forces and to the number of their national workers. They are also carrying out a strong program of evangelism, Christian education and stewardship training.

And So Forth

Bible distribution in Chile in 1950 totaled 3,650 more units than in 1949. The total of portions, New Testaments and complete Bibles rose to 143,025, or 10,000 more than in 1949.

At the suggestion of Rosa Gonzales, wife of our president, a careful study has been made of the facilities and program of the Sweet Memorial social service center, operated in this city by the Methodist Church. Sra. Gonzalez is especially interested in the government housing project that bears her name, and plans to establish as part of it a center similar to Sweet Memorial. Some 700 houses for workers have lately been completed.

George P. Howard, eminent Methodist evangelist serving under the Committee on Cooperation in Latin America, conducted

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a special evangelistic campaign in Chile's Presbyterian churches during April and May.

E. Stanley Rycroft, secretary for Latin America of the Presbyterian Church's Board of Missions, recently met in Santiago with national and missionary leaders of Chilean Presbyterianism to confer on new steps for advance.

Chile has resumed diplomatic relations with Yugoslavia. Relations with that country, and also with the U.S.S.R., Poland and Czechoslovakia, were severed in 1947, since which time Chile's foreign policy has been openly anticommunist. In view of Yugoslavia's changed position, however, our government has sent a minister to Belgrade, and recently received the Yugoslavian minister.

J. W. Decker, one of the secretaries of the International Missionary Council with headquarters in New York, was a recent visitor to this country.

PEDRO ZOTTELE.

Plan Memorial to Charles Wesley

British Methodists have been raising funds for a suitable memorial to Charles Wesley. The famous hymn writer, who died in 1788, was buried in Marylebone churchyard in London, and Methodists erected an obelisk over his grave. Early in the 19th century the churchyard became a school playground and the obelisk was removed. It is now to be restored and placed in the center of a "garden of rest" located on land which was once part of the old churchyard. The plot has been donated for the purpose by the Anglican vicar of Marylebone.

In Korea: "Operation Kiddie Car"

gave little Chi Hie Suk her first plane ride—and saved her life.

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But what of the 18,000 boys and girls who have lost home and parents and are hungry and friendless in bombed out, devastated Korea? The parents of some of these newly created orphans were slaughtered by the Reds because they were Christians. 439 Protestant pastors are known to have been murdered by the Communists.

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Churches Oppose Tax Exemption

California Debate Over the Parochial School Tax Grows Hotter—Gaming Investigation Approved

SAN FRANCISCO, Aug. 15.—Assembly Bill 3383, which was passed by the California legislature on May 2, has aroused a storm of protest from Protestant organizations throughout the state. The bill exempted parochial elementary and secondary schools from paying a property tax. (Church colleges are already exempt.) Protestant organizations see Bill 3383 as another step of the Roman Catholic Church to gain advantages at public expense. They are circulating the petitions of the California Taxpayers Alliance for a referendum on the issue this fall. On Aug. 3 the directors of the Northern California-Western Nevada council of churches unanimously voted support of the circulation of petitions. They held that the bill as enacted is "a threat to the principle of separation of church and state which is basic in a democracy." "Having started along this path," they said, "the next logical steps would be the granting of free textbooks, bus transportation and other so-called 'marginal services' to private schools, all to be paid for out of tax funds. . . . The logical end would be complete support of church-sponsored schools."

Denominations Enter The Contest

The Presbyterian, U.S.A., synod of California also voted support of the referendum. Denominational officials expressing their personal support of the referendum include Bishop Sumner Walters of the Episcopal missionary district of San Joaquin; Frank Ricker, executive secretary of the Pacific Coast Unitarian council; Bishop Donald H. Tippett of the Methodist Church, San Francisco area; W. Earle Smith, executive secretary of the San Francisco Bay Cities Baptist union; J. M. Cheney, executive secretary of the United Evangelical churches; and Bishop Noel Porter of the Episcopal diocese of Sacramento. The annual convention of the Christian churches of northern California added its official support when it met in July.

Endorse Attack On Gambling

Meeting for its 95th annual conference at Fresno in May, the Congregational conference of Northern California endorsed the report of the Kefauver crime investigation committee and urged the end of legalized gambling in the state. Two new conference officials made their appearance at this meeting. Ralph Conard, for the past 10 years pastor of the First Congregational Church of Alameda, was identified on the program as "pastor-at-large." This is a new position in the conference, though in many ways it continues the office of extension director. This latter office was held by Sydney Buckham until his resignation last March to become pastor of First Congregational Church, Boulder, Colo. George Lindsay succeeds William W. Meyer as

director of Christian education. Meyer has accepted a pastorate at Grand Junction, Colo. Lindsay was pastor of the New Pilgrim Congregational Church at Oakland. Mrs. Scott Raymond, as moderator, presided over all the conference sessions—one of the few women ever to occupy such an important post.

College Notes

Centenary

The College of the Pacific, Methodist institution at Stockton, celebrated the 100th anniversary of its chartering on July 10, with Gov. Earl Warren and the justices of the state supreme court taking part. The college's original charter—the first granted a school of higher learning in the state—was issued by the supreme court. To this day, Pacific remains the only Protestant college of major standing in northern California. Willard E. Givens, executive secretary of the National Education Association, was the featured speaker at the centenary celebration. Bishop G. Bromley Oxnam gave the address at the college's centennial year commencement on June 10. The bishop was born at Sonora, "mother lode" town 70 miles east of Stockton.

Trocmé to Visit Pacific School

André Trocmé, one of the founders of the now famous Collège Cévenol at Le Chambon-sur-Lignon, France—in a part of the country where the Protestants made their heroic stand against revocation of the Edict of Nantes early in the 18th century—has been scheduled to give a series of lectures at the Pacific School of Religion, Berkeley, in October. Dr. Trocmé will be in the U.S. for several months this fall. Hugh Vernon White, dean of the school, will leave this month for a year's study in Zurich, Switzerland. Loofty Levonian of Beirut will be visiting professor for the fall and winter. Paul Macy was Charles Brent lecturer on ecumenical Christianity at the school last spring.

And So Forth

E. C. Farnham, executive secretary of the San Francisco and Oakland councils of churches, is a summer faculty member of the Boston University school of theology.

Ralph Turnidge, pastor of the Church of the Brethren, succeeds R. S. Davidson as president of the Bakersfield council of churches. Clarence Bullwinkel has been elected president of the Berkeley-Albany church federation, succeeding J. Deter McNary.

The Stockton council of churches at its annual meeting elected Curtis R. Nims, pastor of First Baptist Church, as president to succeed Ward Willis Long, pastor of First Presbyterian. The released time religious education program has been put under the council's supervision.

Paul Macy of the National Council of Churches was speaker at the 40th anniversary dinner of the Sacrameto council of churches.

Edward H. Pruden of Washington, D. C., president of the American Baptist Convention, was featured speaker at the annual meeting of the Bay Cities Baptist union. He said he hoped that every Baptist would find joy in cooperating with other Christian bodies toward common goals.

W. Edgar Gregory.

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New Zealand to Hold an Election

Protracted Strike of Stevedores Ends in Dissolution—Restrictive Law Is Repealed by Council

TIMARU, N. Z., Aug. 8.—The five-month dispute between the Waterside Workers Union and the government has ended with the dissolution of the government. When Parliament met the first week in July, criticism of the government's handling of the dispute, which had been largely stifled by the emergency regulations, found expression in the speeches of Labor party members. This criticism coincided with a rising demand throughout the country for the repeal of the regulations. Suddenly Prime Minister S. G. Holland announced that he had asked the governor general to dissolve Parliament. He said he was taking this action so as to obtain from the electors an endorsement of the government's handling of the industrial crisis. His opponents say that his is an astute political move intended to return his party to power before inflation turns the majority of electors against him. We vote on Sept. 1.

Work Fully Resumed On Waterfront

Meanwhile the ports are being worked again at full strength. Within a few days of the prime minister's announcement of the dissolution, the members of the Waterside Workers and Seamen's unions voted to return to work. Many members of the former Waterside Workers Union have not, however, been re-employed. Only as many have been engaged as were required to bring the newly formed unions up to the strength of the former union which had been "deregistered" early in the dispute. The president of the former union, S. Barnes, is not among those re-engaged. He is in prison. Last week the magistrate's court in Auckland found him guilty of using abusive and defamatory language to a police constable and sentenced him to two months' imprisonment at hard labor.

Emergency Regulations Are Withdrawn

Within two weeks of the dissolution of Parliament, the emergency regulations were repealed by order in council. It now appears that relaxation of the enforcement of the stricter provisions of the regulations during the displute was directly due to representations made to the prime minister by a deputation of church leaders. The annual meeting of the New Zealand Council of Churches discussed the regulations and empowered its executive to seek a conference with the government after the election. The churches are concerned over the dangers of governing by regulation and the possible threat to individual liberty and free expression of opinion if such method of government is used.

Two New Bishops Are Elected

W. N. Panapa, a Maori priest of the Anglican church, is bishop-elect of Aotearoa. He will succeed the late Bishop Bennett, the first member of the Maori race to be consecrated an Anglican bishop. The bishop of Aotearoa (the Maori name for New Zealand) is a suffragan bishop attached to one of the North Island dioceses, but he exercises general pastoral care over Maoris in other dioceses as well. The new bishop has acted as chairman of the annual meeting of the Maori section of the New Zealand Council of Churches and is keenly interested in ecumenical affairs. Announcement has also been made of the election of A. K. Warren, dean of Christchurch Cathedral, as bishop of Christchurch. He succeeds Archbishop Campbell West-Watson, who is retiring from both his bishopric and the primacy. Dean Warren has just concluded a two-year term as chairman of the national council of churches. In 1943 he represented the council at the world conference of Christian leaders held at Princeton, N. J.

McNaughton to Head Church Council

At the annual meeting of the New Zealand Council of Churches held last month, Secretary Alan Brash did not seek reappointment but desired to resign and return to parish work. The resignation was accepted with regret. Glowing tributes were paid to the service Mr. Brash had rendered during the past five years. He represented the council with distinction at the Amsterdam Assembly, and the greatly increased influence of the council within New Zealand has been largely due to his wisdom, enthusiasm and hard work. His successor is to be A. T. McNaughton of Australia. A New Zealander who received his theological training at the Yale Divinity School, he has been director of religious education for the Presbyterian Church of Australia since 1934. He has also been Australian correspondent for The Christian Century.

Canon Bryan Green Is Silent

Canon Bryan Green, rector of Birmingham, England, and famous throughout the British Commonwealth and the U.S.A. as an evangelist, arrived in this country yesterday. The Y.M.C.A. had planned for him a mission in Auckland but the arrangements have to be canceled because the bishop of Auckland, W. J. Simkin, has refused to permit the canon to conduct a mission in his diocese. In a press interview Canon Green said he understood that the reason for the refusal was that the bishop thought his mission would conflict with a previously arranged Anglican mission. "I want to make it quite clear," he said, "that I think the bishop's attitude is perfectly reasonable. I have no resentment about it at all." Canon Green is to speak at missions in Dunedin, Christchurch and Wellington, where he is welcomed by the church authorities. Plans are being made for him to address some special meetings in Auckland in mid-September.

Leiper Pays a Visit To New Zealand

Under the auspices of the New Zealand Council of Churches, Henry Smith Leiper, associate secretary of the World Council of Churches, has made an extensive tour through the dominion and did much to increase active interest in the ecumenical movement. In an interview with your cor-

respondent he said he had been struck by a remarkable resemblance between the people of this country and his own countrymen. MALCOLM W. WILSON.

Ruler of Sikkim Moves Against Missions

Mission leaders at the headquarters in Helsinki of the Free Church of Finland (Lutheran) have disclosed that the maharajah of Sikkim recently issued a decree requiring missionaries to adopt a nonreligious prime occupation, Religious News Service reports. Sikkim is a tiny state located between India and Tibet. The maharajah's order, church officials said, makes it necessary for missionaries to abandon their religious activity unless they can obtain outside work of a nonreligious nature. As a consequence, two Finnish mission stations in Sikkim have had to close, and the missionary at a third station has found employment as a teacher. Free Church leaders also reported that seven Finnish missionaries in Bengal, Indian province bordering on Sikkim, have been ordered by the provincial authorities to answer an inquiry as to their occupational skills.

Nelson Heads Association Press Committee

John Oliver Nelson of Yale Divinity School has been made chairman of the Association Press, press department of the National Council of Y.M.C.A.'s. He succeeds the late Harrison S. Elliott. Dr. Nelson is director of field work and associate professor of Christian vocation at Yale and national chairman of the Fellowship of Reconciliation. He is also president of Kirkridge, a religious retreat and study center in the Pocono mountains of Pennsylvania near Bangor. He is a frequent contributor to The Christian Century and other periodicals. *Young Laymen—Young Church,* his most recent book, was published by Association Press in 1948.

L.W.R. Clothing Drive Brings In 375 Tons

More than 750,000 pounds of clothes, shoes and bedding were donated in response to Lutheran World Relief's spring clothing drive, it has been announced by the New York headquarters of the National Lutheran Council.

The Church Roll

John L. Casteel, director of the speech department at Union Theological Seminary, New York, has been appointed professor in the department of speech at Colgate-Rochester Divinity School, Rochester, N. Y. Prior to his engagement at Union, Dr. Casteel was director of the speech division at the University of Oregon.

Virgil Foss, pastor at Kenyon, Minn., has been named editor of *Youth Programs,* a quarterly published jointly by the Lutheran Free Church and the American, Augustana, Evangelical and United Evangelical Lutheran churches.

Frederick R. Knubel, noted theologian and president of the Lutheran synod of New York, has been chosen to deliver the Knubel-Miller lectures in 1952, seventh in the series. This lectureship was founded by the United Lutheran Church of America in honor of Dr. Knubel's late father, first president of the church, and of E. Clarence Miller, first secretary.

John A. Harrer, pastor of First Congregational Church in Orient, L. I., N. Y., has been appointed librarian of the Congregational Library at 14 Beacon St., Boston. The library, founded by Congregationalists in 1853, serves clergymen and laymen of all denominations.

Guy Rowe, whose striking paintings of Old Testament characters have made the volume *In Our Image* an artistic as well as financial success ever since it appeared late in 1949, has been elected a fellow of the Royal Society of Arts in London.

Recent deaths in the field of religion: Edwin St. John Ward, for many years a medical missionary under the Congregational Christian foreign mission board in Turkey and later dean of the medical school at the American University in Lebanon, Syria, on July 31, at the age of 71. . . . Robert Wilson Macaulay, former moderator general of the Presbyterian Church of Australia and at the time of his death minister at Camberwell, suburb of Melbourne, on Aug. 1, at the age of 68. . . . Platon Artemiuk, "displaced" bishop of the Ukrainian Greek Orthodox Church in Europe, on Aug. 5, on the eve of his formal appointment as U.G.O. bishop of eastern Canada. . . . Abraham Yahuda, noted Orientalist and expert on the Bible who held professorships at the universities of Berlin and Madrid and lectured at many of the important universities of the world, at Saratoga Springs, N. Y., on Aug. 13, at the age of 74.

Current Feature Films

Prepared by Independent Filmscores

M—Mature. Y—Younger. C—Children.

Alice in Wonderland (Disney; RKO) *Cartoon.* The famous Lewis Carroll tale, along with portions of *Through the Looking Glass,* done in animated drawings and brilliant color. Fidelity to the original aside, this is *delightful* entertainment, colorful and inventive. It moves at rapid pace, uses voices of familiar comedians, contains none of the sadistic elements which have often marred Disney films for children. M,Y,C

The Man with My Face (UA) *Melodrama.* Unsuspecting young man is victimized by his wife, her brother and a thief who proves to be the husband's exact double, plants crime on him. Actual Puerto Rican setting is only virtue in this cruel story. Performances unconvincing, the whole *undistinguished.* M

Nature's Half Acre (Disney; RKO) *Documentary* (not a cartoon). Another nature film in the amazing series of "True Life Adventures" that began with the wonderful "Beaver Valley." Unbelievably perceptive camera studies of insect, bird and flower life through the cycles of the year, its symphonic scoring synchronized with physical movements. Beautifully photographed in color to enrich appreciation of the myriad life in every back yard and wooded spot. *An experience not to be missed.* M,Y,C

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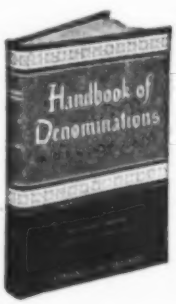

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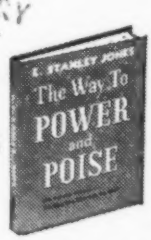

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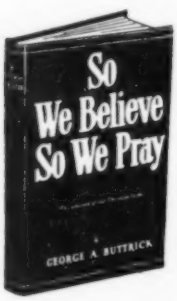

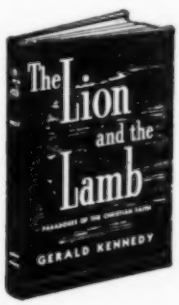

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